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The BEAUTIES OF METHODISM,

Selected from the Works of

The Reverend

JOHN WESLEY, A.M.

Late Fellow of

LINCOLN COLLEGE, OXON.

To which is prefixed,

The LIFE of the AUTHOR.

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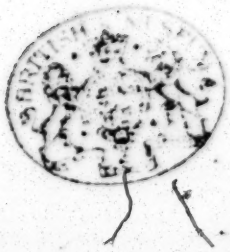

PREFACE.

CUSTOM has made it neceſſary, as an introduction to every book, to give ſome account of the work, and of the motives which induced the author or editor to publiſh it. In compliance with this rule we now addreſs the reader. The contents of the following pages are evinced in the title page, under the general head of the Beauties of Methodiſm, ſelected from the works of the Rev. John Weſley. It may be ſaid that this is an unfair proceeding, as a number of people rank as Methodiſts, who hold opinions directly oppoſite to that Gentleman. We

can only ſay in anſwer, that we could not, conſiſtent with our ideas of beauty, claſs thoſe opinions among the *Beauties* of Methodiſm. Doctrines that aſſert the eternal miſery of beings unborn and untried, appeared to us to have nothing amiable in them: and we did not chooſe to run the riſque of attributing ſuch a rule of action to the ſupreme and all-merciful Deity. We thought it more beautiful to repreſent him as a God of love, than as a God of terrors; as inviting the good to happineſs, rather than as precluding them by an irrevocable harſh decree from the manſions of bliſs. For this purpoſe we choſe an author who has ſucceſsfully laboured to prove that the gates of Heaven are open to *all* who work righteouſneſs, and that God will puniſh none but thoſe who, in this probationary ſtate, do evil. It may be objected, that in a work of a religious denomination, there was no neceſſity for the introduction of politics. Mr. Weſley thought it requiſite to addreſs his

his followers on ſuch ſubjects, as well for their eternal as temporal welfare; and we concur with him in opinion. Some political duties are enjoined in ſcripture on pain of Almighty diſpleaſure, as obedience to the king and all that have authority under him. It therefore becomes a religious obligation to inculcate the neceſſity of theſe obſervances. To ſhew the propriety of introducing phyſical axioms, we need only obſerve, that Our Saviour extended his care to the bodies as well as the ſouls of mankind. Thus much for the particular parts of the ſubſequent work; we proceed now to ſpeak more generally. The avidity with which the Beauties of Johnſon were purchaſed, occaſioned ſelections from the works of moſt of our entertaining and elegant writers. It ſtruck us, that to mix the *utile* with the *dulci* might be beneficial to mankind. We looked round therefore for a writer, who had not written ſo much to pleaſe as to ſerve his readers; and ſuch a one we

found in Mr. Wesley. From him therefore we have extracted such passages as appeared to us best calculated to mend the heart, to inform the judgment, and occasionally to entertain the mind. How far we have acted judiciously in this business, must be left to the determination of the candid reader. We shall proceed now to give a short account of the *public* Life of Mr. Wesley, and then go on with our Extracts from his numerous publications.

SOME

SOME ACCOUNT OF THE

LIFE OF MR. WESLEY.

IN the following ſketch the public life and character of Mr. WESLEY are the principal objects of attention; and we truſt that our readers will agree with us in opinion, that theſe are the moſt worthy of notice. The private lives of men concern few but their relations and friends; but their public conduct affects and intereſts a larger circle. It may indeed be requiſite, in giving an account of perſons elevated only by rank or fortune, to enumerate the noble anceſtors from whom they ſprung, and derive the faint remains of honour or wealth acquired by the induſtry of others: but in relating anecdotes of men of merit, nobler objects preſent themſelves to view. There, acts of public utility and notoriety, inſtances of indefatigable aſſiduity, and proofs of ſuperior ability, are fit ſubjects to occupy the page of the biographer. Such circumſtances occur in the character of Mr. Weſley; and of them we ſhall give a brief account. This gentleman firſt ſpeaks of himſelf as fellow of Lincoln college, Oxford, in the year 1729; when, in conjunction with his brother, Mr. Charles

Weſley, ſtudent of Chriſt-church, Mr. Morgan, commoner of Chriſt-church, and Mr. Kirkham, of Merton college, he began to ſpend his evenings with them in reading, chiefly the Greek Teſtament. Such advantages accrued from this practice, that in the courſe of the next year two or three of Mr. John Weſley's pupils deſired to be admitted members of this ſociety, as did alſo a pupil of Mr. Charles Weſley. In theſe habits they continued till the year 1732, when they were joined by Mr. Ingham, of Queen's college, and Mr. Broughton, of Exeter. Mr. James Hervey was permitted about the the ſame time to meet with them; and in the year 1735 the celebrated Mr. Whitfield was added to their number. They thought the diſcipline of the univerſity too relaxed, and betook themſelves to faſting, devout converſation, private prayer, and meditation. They viſited, prayed with, relieved, and religiouſly inſtructed the ſick and priſoners. From their ſtrict obſervance of the ordinances of the church, they were ſtiled Methodiſts. Among theſe, Mr. John Weſley was a principal leader. He poſſeſſed conſiderable learning; and though not a vehement, yet a pleaſing, perſuaſive, winning eloquence. Furniſhed with theſe requiſites, he naturally became popular. Much as reformation and the revival of true Chriſtianity was wanted in England, he ſtill perceived that religious inſtruction was more needed among the un-

cultivated natives of America. Accordingly, in October, 1735, Mr. Wesley, with his brother, and Mr. Ingham, embarked for that country, with the moſt Chriſtian and humane deſign, of tutoring the Indians of Georgia in piety. How neceſſary this ſtep was, will appear from the following extract from Mr. Weſley's journal: — Speaking of the Georgian Indians, he ſays, "They are likewiſe all, except (perhaps) the Choctaws, gluttons, drunkards, thieves, diſſemblers, liars. They are implacable, unmerciful; murderers of fathers, murderers of mothers, murderers of their own children: it being a common thing for a ſon to ſhoot his father or mother, becauſe they are old and paſt labour; and for a woman either to procure abortion, or to throw her child into the next river, becauſe ſhe will go with her huſband to the war. Indeed, huſbands, ſtrictly ſpeaking, they have none; for any man leaves his wife (ſo called) at pleaſure, who frequently in return cuts the throats of all the children ſhe has had by him. Whoredom they account no crime; and few inſtances appear of a young Indian woman's refuſing any one. Nor have they any fixed puniſhment for adultery; only, if the huſband takes his wife with another man, he will do what he can to both, unleſs ſpeedily pacified by the preſentation of a gun or a blanket." To attempt civilizing a ſet of ſavages, fraught with principles, and addicted

ed to practices ſo degrading to human nature, was ſurely an undertaking as laudable as it was hazardous and arduous. Mr. Weſley was employed in this noble work, with conſiderable ſucceſs, about three years, when he quitted America, being ſucceeded by Mr. Whitfield, and returned to his native country. Upon his arrival in England, whether from envy of his popularity, or owing to his cenſures on the indolent clergy in general, encreaſing in proportion to his ſucceſs, we ſhall not determine; but ſome cauſe occaſioned his being refuſed the uſe of churches. His next expedition was to Germany, where he went for the purpoſe of gaining experience, by the converſation of various Moravian and other holy Proteſtant brethren. From thence he returned in leſs than a year. He now viſited various uninformed parts of his own country, and preſſed by the refuſal before mentioned, as well as the amazing number of his followers, he preached in the open ſtreets, fields, market-places, halls, and large rooms, as opportunity and convenience dictated. In ſuch ſituations, being viewed by the people in general as a dangerous innovator on the eſtabliſhed religion, he was naturally ſubject to, and received conſiderable and groſs perſonal inſults, which he had the fortitude to meet with perfect humility and non-reſiſtance. This treatment wearing the face of perſecution, with his conduct under it, naturally intereſted many well-

well-meaning perſons in his favour, and added rapidly to the number of his adherents. Few of the clergy chooſing to aſſiſt him in his miniſtry, he was under the neceſſity of employing laymen; a practice which he juſtified by the example of the primitive Chriſtians, and by contending that a ſpiritual call was the chief requiſite for a preacher. Theſe, as well as himſelf, travelled, inſtructed the common people, and extended the influence of their principles. In a ſhort time the ſociety were enabled to erect chapels in various parts of the kingdom, (as well as in Ireland, which place Mr. Weſley viſited) ſome of which now vie with our modern-built churches. The mode of worſhip recommended by him may be compriſed under the following heads: — Extempore preaching and prayer; with bands, claſſes, and love feaſts, for the purpoſe of religious converſation and ſinging; and watch-nights for prayer. In order to raiſe the ſoul, he adapted his hymns, which in general have poetical merit, to pleaſing tunes. Nothing has contributed more to the progreſs of his ſociety, than his own indefatigable zeal and induſtry as a preacher, united with that of his aſſiſtants, which has been too juſtly and ſucceſsfully contraſted with the indolence of thoſe employed in the eſtabliſhed church. Thus has Mr. Weſley paſſed the greater part of his life. He is now at a great age, above 80, but ſtill remains in full poſſeſſion of his mental faculties,

faculties, and a conſtitution well preſerved by temperance and prudent exerciſe. He is, as before ſtated, principally aſſiſted in his miniſtry by laymen, many of whom diſplay ſtrong natural, and ſome even acquired abilities. The church doors which, it has been obſerved, were formerly ſhut againſt him, are now open to receive him, and he is found a very ſucceſsful pleader in favour of public charities. His literary labours, by the volumes quoted in the enſuing work, are evidently very extenſive. His productions in the line of religious controverſy have been particularly admired for the erudition they diſplay, the ingenuity they diſcover, and the ſpirit of moderation which they breathe. Our author in his mode of living adopts that temperance which diſtinguiſhes his controverſial productions. He riſes at day-break, when it breaks early; and before it, when it breaks late. The food he takes is of the moſt ſimple nature, and uſed with the utmoſt moderation. In exerciſe he is ſingularly active, preferring walking, in which he peculiarly excels, to the uſe of his horſe or chariot. We ſhall conclude this article with obſerving, that Methodiſm, as preached by Mr. Weſley, has been extenſively inſtrumental in reforming the manners of the people, and conſequently highly beneficial to the community.

CONTENTS.

CONTENTS.

A.

Page

ANTIDOTE to Deiſm — 39
Adverſity — 292

B.

Baptiſm — 22

C.

Chriſtian Perfection — 5
Celibacy — 94
Children — 268
Charity — 292

D.

Death — 293
Drunkenneſs — 295

E.

Electricity — 124
Evil Speaking — 300

F.

Freeholders — 298

G.

God — 18
Grace — 20
Godfathers and Godmothers — 34

H.

Hell — 21
Heaven — 22
Health — 169
Huſbands — 243
Humility — 291

L.

Liberty of Judgment — 1
Liberty — 54

M.

Methodism — 75
Marriage — 213

O.

Original Sin — 1

P.

Proteſtantiſm — 297
Predeſtination — 9
Power — 82
Phyſic — 155
Pronunciation and Geſture — 199
Pride — 291
Proſtitution — 295

R.

Redemption — 18

S.

Soldiers — 299
Servants — 275
Silence and Solitude — 293
Simplicity and Purity — ibid
Sabbath-breaking and Swearing — 294
Smuggling — 296

T.

Tea — 105

U.

Univerſal Redemption — 13
Uſe of Money — 299

W.

Wives — 254

THE

THE BEAUTIES OF JOHN WESLEY.

LIBERTY OF JUDGMENT.

EVERY man has a right to judge for himself, particularly in matters of religion; because every man must give an account of himself to God.

Preface to Vol. I. of his Works.

ORIGINAL SIN.

That man's nature was corrupt, the very heathens perceived; but how sin entered, they could not tell. But the Scripture is

very plain in the point. "By one man ſin "entered into the world. By one man's "diſobedience many *(all)* were made ſin-"ners." Adam's ſin corrupted man's nature, and leavened the whole lump of mankind. We putrified in Adam as our root. The root was poiſoned, and ſo the branches were invenomed. The vine turned the *vine of Sodom*, and ſo the grapes became *grapes of gall*. Adam by his ſin became not only guilty, but corrupt; and ſo tranſmits guilt and corruption to his poſterity. By his ſin he ſtripped himſelf of his original righteouſneſs, and corrupted himſelf. We were in him *repreſentatively*, as our moral head; we were in him ſeminally, as our natural head. Hence we fell in him; (as Levi paid tythes when in the loins of Abraham) by his diſobedience we were made ſinners. His firſt ſin is imputed to us; and we are left without that original righteouſneſs, which, being given to him as a common perſon, he caſt off. And this is neceſſarily followed in him and us, by the corruption of our whole nature: righteouſneſs and corruption being two contraries, one of which muſt always be in men. And Adam, our common father, being corrupt, ſo are we; for who can bring a clean thing out of an unclean.

Vol. XXI. of the Works, p. 458.

I ſhall

I ſhall offer ſome reaſons why we ſhould eſpecially obſerve the ſin of our nature. Firſt, becauſe of all ſins it is the moſt extenſive and diffuſive. It goes through the whole man and ſpoils all. Other ſins mar particular parts of the image of God; but this defaces the whole. It is the poiſon of the Old Serpent caſt into the fountain, and ſo infects every action, every breathing of the ſoul. Secondly, it is the cauſe of all particular ſins, both in our hearts and lives. *Out of the heart of man proceed evil thoughts, adulteries*, and all other abominations. It is the bitter fountain, and particular luſts are but rivulets running from it, which bring forth into the life a part only, not the whole of what is within. Thirdly, it is virtually *all* ſins; for it is the ſeed of all, which want but the occaſion to ſet up their heads. Hence it is called *a body of death*, as conſiſting of the ſeveral members which conſtitute that *body of ſins*, (Col. ii. 11.) whoſe life lies in ſpiritual death. It is the curſed ground, fit to bring forth all manner of noxious weeds. Never did *every* ſin appear in the converſation of the vileſt wretch that ever lived. But look into thy nature, and thou mayeſt ſee *all* and *every* ſin in the root thereof. There is a fulneſs of all unrighteouſneſs there; atheiſm, idolatry, murder. Perhaps none of theſe *appear* to thee in thy heart; but there is more in this unfathom-

able depth of wickedneſs than thou knoweſt. Fourthly, the ſin of our nature is of all ſins the moſt *fixt* and *abiding*. Sinful actions are tranſient, though the guilt and ſtain of them may remain; but the corruption of nature paſſes not away. It remains in its full power, by night and by day, at all times, till nature is changed by converting grace. You may obſerve three things in the corrupt heart; firſt, there is the *corrupt nature*, the evil bent of the heart, whereby men are unapt for all good, and fitted for all evil. Secondly, there are particular luſts or diſpoſitions of that corrupt nature, ſuch as pride, paſſion, covetouſneſs. Thirdly, there is one of theſe ſtronger than all the reſt, *the ſin which doth ſo eaſily beſet us*; ſo that the river divides into many ſtreams, whereof one is greater than the reſt. The corruption of nature is the river head, which has many particular luſts wherein it runs; but it mainly diſburdens itſelf into that which we call the *predominant* ſin. But as in ſome rivers the main ſtream runs not always in the ſame channel, ſo the beſetting ſin may change, as luſt in youth may be ſucceeded by covetouſneſs in old age. Now what does it avail to reform in other things, while the reigning ſin retains its full power? What if a particular ſin be gone? If the ſin of our nature keep the throne, it will ſet up another it its ſtead; as when a water-courſe is ſtopped in one

place, it will break forth in another. Thus ſome caſt off their prodigality, but covetouſneſs comes in its ſtead; ſome quit their profaneneſs, but the ſame ſtream runs in the other channel of ſelf-righteouſneſs.

Vol. XXI. of the Works, p. 467.

CHRISTIAN PERFECTION.

Perhaps the general prejudice againſt Chriſtian perfection, may chiefly ariſe from a miſapprehenſion of the nature of it. We willingly allow, and continually declare, there is *no ſuch perfection* in this life as implies either a diſpenſation from doing good, and attending all the ordinances of God, or a freedom from ignorance, miſtake, temptation, and a thouſand infirmities neceſſarily connected with fleſh and blood. Firſt, we not only allow, but earneſtly contend, that there is no perfection in this life which implies any diſpenſation from attending all the ordinances of God, or from doing good unto all men, while we have time, *though ſpecially unto the houſehold of faith.* We believe, that not only the babes in Chriſt, who have newly found redemption in his blood, but thoſe alſo who are grown up into perfect men, are indiſpenſably obliged, as often as they have opportunity, to eat bread and drink wine in remembrance of Him, and to ſearch the Scriptures; by faſting, as well as temperance,

perance, to keep their bodies under, and bring them into ſubjection; and above all, to pour out their ſouls in prayer, both ſecretly and in the great congregation. We ſecondly believe, that there is no ſuch perfection in this life as implies an entire deliverance, either from ignorance or miſtake, in things not eſſential to ſalvation, or from manifold temptations, or from numberleſs infirmities, wherewith the corruptible body more or leſs preſſes down the ſoul. We cannot find any ground in Scripture to ſuppoſe, that any inhabitant of an houſe of clay is wholly exempt, either from bodily infirmities or from ignorance, of many things; or to imagine any is incapable of miſtake or falling into divers temptations. But whom then do you mean by one that is perfect? We mean one in whom is the mind which was in Chriſt, and who ſo walketh as Chriſt walked: a man that hath clean hands and a pure heart, or that is cleanſed from all filthineſs of fleſh and ſpirit; one in whom is no occaſion of ſtumbling, and who accordingly doth not commit ſin. To declare this a little more particularly, we underſtand by that ſcriptural expreſſion, a perfect man, one in whom God hath fulfilled his faithful word; from all your filthineſs and from all your idols I will cleanſe you: I will alſo ſave you from all your uncleanneſſes. We underſtand hereby one whom God hath ſanctified

tified throughout, in body, ſoul, and ſpirit; one who walketh in the light as he is in the light, in whom is no darkneſs at all; the blood of Jeſus Chriſt his Son having cleanſed him from all ſin. This man can now teſtify to all mankind, I am now crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me. He is holy, as God who called *him* is holy, both in heart and in all manner of converſation. He loveth the Lord God with all his heart, and ſerveth him with all his ſtrength. He loveth his neighbour every man as himſelf; yea, as Chriſt loveth us: them in particular that deſpitefully uſe him and perſecute him, becauſe they know not the Son neither the Father. Indeed, his ſoul is all love; filled with bowels of mercies, kindneſs, meekneſs, gentleneſs, long-ſuffering. And his life agreeth thereto, full of the work of faith, the patience of hope, the labour of love; and whatſoever he doth either in word or deed, he doth it all in the name, in the love and power of the Lord Jeſus. In a word, he doth the will of God on earth, as it is done in heaven. This it is to be a perfect man, to be *ſanctified throughout*; even "to have a heart ſo all-flaming with the love of God, (to uſe Archbiſhop Uſher's words) as continually to offer up every thought, word, and work, as a ſpiritual ſacrifice acceptable to God through Chriſt." In every thought

of our hearts, in every word of our tongues, in every work of our hands, to ſhew forth *his* praiſe, who hath called us out of darkneſs into his marvellous light.

Vol. XXIV. of the Works, p. 32.

Choſe from the world, if now I ſtand,
Adorned with righteouſneſs divine;
If brought into the promiſed land,
I juſtly call the Saviour mine:
Thy ſanctifying ſpirit pour
To quench my thirſt, and waſh me clean.
Now, Saviour, let the gracious ſhower
Deſcend and make me *pure from ſin*.
Purge me from *every ſinful blot*,
My idols all be caſt aſide;
Cleanſe me from *every evil thought*,
From *all* the filth of ſelf and pride.
The hatred of the carnal mind
Out of my fleſh *at once* remove,
Give me a tender heart, reſign'd
And pure, and full of faith and love.
O! that I *now*, from ſin releas'd,
Thy word might to the utmoſt prove;
Enter into thy promis'd reſt,
The *Canaan* of thy *perfect love!*
Now let me gain Perfection's height;
Now let me into nothing fall;
Be leſs than nothing in my ſight,
And feel that Chriſt is all in all.

Vol. XXIV. of the Works, p. 36.

PRE-

PREDESTINATION.

Call it, therefore, by whatever name you pleaſe, "election, preterition, predeſtination, or reprobation," it comes in the end to the ſame thing. The ſenſe of all is plainly this: By virtue of an eternal, unchangeable, irreſiſtable decree of God, one part of mankind are infalliby ſaved, and the reſt infallibly damned; it being impoſſible, that any of the former ſhould be damned, or that any of the latter ſhould be ſaved. But if this be ſo, then is all preaching vain. It is needleſs to them that are elected; for they, whether with preaching or without, will infallibly be ſaved: therefore the end of preaching, "to ſave ſouls," is void with regard to them. And it is uſeleſs to them that are not elected, for they cannot poſſibly be ſaved; they, whether with preaching or without, will infallibly be damned. The end of preaching is therefore void with regard to them likewiſe. So that in either caſe, our preaching is vain, as your hearing is alſo vain. This then is a plain proof, that the doctrine of predeſtination is not a doctrine of God, becauſe it makes void the ordinance of God; and God is not divided againſt himſelf. A ſecond is, that it directly tends to deſtroy that holineſs, which is the end of all the ordinances of God. I do not ſay, "None who hold it are holy;" (for God is of tender

mercy to thoſe who are unavoidably intangled in errors of any kind :) but that the doctrine itſelf, "That every man is either elected or not elected from eternity, and that the one muſt inevitably be ſaved, and the other inevitably damned," has a manifeſt tendency to deſtroy holineſs in general; for it wholly takes away thoſe firſt motives to follow after it, ſo frequently propoſed in Scripture, the hope of future reward and fear of puniſhment, the hope of heaven and fear of hell. That *theſe ſhall go away into everlaſting puniſhment, and thoſe into life eternal*, is no motive to him to ſtruggle for life, who believes his lot already caſt; it is not reaſonable for him ſo to do, if he thinks he is unalterably adjudged either to life or death. You will ſay, "But he knows not whether it is life or death." What then? This helps not the matter: for if a ſick man knows, that he muſt unavoidably die, or unavoidably recover, though he knows not which, it is unreaſonable for him to take any phyſic at all. He might juſtly ſay, (and ſo I have heard ſome ſpeak, both in bodily ſickneſs and in ſpiritual) "If I am ordained to life, I ſhall live; if to death, I ſhall die." So directly does this doctrine tend to ſhut the very gate of holineſs in general, to hinder unholy men from ever approaching thereto, or ſtriving to enter in thereat.

Vol. XX. of the Works, p. 59.

No

No Scripture can mean, that God is not love, or that his mercy is not over all his works; that is, whatever it prove beſide, no Scripture can prove predeſtination. This is the blaſphemy for which, (however I love the perſons who aſſert it) I abhor the doctrine of predeſtination: a doctrine upon the ſuppoſition of which, if one could poſſibly ſuppoſe it for a moment, (call it election, reprobation, or what you pleaſe, for all comes to the ſame thing) one might ſay to our old adverſary the devil, "Thou fool, why doſt thou roar about any longer? Thy lying in wait for ſouls is as needleſs and uſeleſs as our preaching. Heareſt thou not, that God hath taken thy work out of thy hands? And that he doth it much more effectually? Thou with all thy principalities and powers, canſt only ſo aſſault, that we may reſiſt thee; but he can irreſiſtably deſtroy both body and ſoul in hell. Thou canſt only entice; but his unchangeable decree, to leave thouſands of ſouls in death, compels them to continue in ſin till they drop into everlaſting burnings. Thou tempteſt; he forceth us to be damned, for we cannot reſiſt his will. Thou fool, why goeſt thou about any longer, ſeeking whom thou may devour? Heareſt thou not, that God is the devouring lion, the deſtroyer of ſouls, the murderer of men? *Moloch* cauſed only children to paſs through the fire, and that fire was ſoon quenched; or the corrup-

tible body being conſumed, its torment was at an end: but God, thou art told, by his eternal decree, fixed before they had done good or evil, cauſes not only *children of a ſpan long*, but the parents alſo, to paſs through the fire of hell; the *fire which never ſhall be quenched*; and the body which is caſt thereinto, being now incorruptible and immortal, will be ever conſuming and never conſumed, but *the ſmoke of their torment*, becauſe it is God's good pleaſure, *aſcendeth up for ever and ever.*" — O! how would the enemy of God and man rejoice to hear theſe things were ſo! How would he cry aloud and ſpare not! How would he lift up his voice and ſay, "To your tents, O *Iſrael!* Flee from the face of this God, or ye ſhall utterly periſh. But whither will you flee? Into heaven? He is there. Down to hell? He is there alſo. Ye cannot flee from an omnipreſent almighty tyrant. And whether ye flee or ſtay, I call heaven his throne, and earth his footſtool, to witneſs againſt you, ye ſhall periſh, ye ſhall die eternally. Sing, O hell; and rejoice ye that are under the earth! for God, even the mighty God, hath ſpoken, and devoted to death thouſands of ſouls, from the riſing up of the ſun unto the going down thereof. Here, O death, is thy ſting! They ſhall not, cannot eſcape; for the mouth of the Lord hath ſpoken it. Here, O grave, is thy victory! Nations yet unborn,

unborn, before ever they have done good or evil, are doomed never to ſee the light of life, but thou ſhalt gnaw upon them for ever and ever. Let all thoſe morning ſtars ſing together, who fell with Lucifer, ſon of the morning! Let all the ſons of hell ſhout for joy! For the decree is paſt, and who ſhall diſannul it!

Vol. XX. of the Works, p. 73.

UNIVERSAL REDEMPTION.

Hear, holy, holy, holy Lord,
Father of all mankind,
Spirit of Love, eternal Word,
In myſtic union join'd.
Hear and inſpire my ſtammering tongue,
Exalt my abject thought,
Speak from my mouth a ſacred ſong,
Who ſpak'ſt the world from nought.
Thy darling attribute I praiſe,
Which all alike may prove,
The glory of thy boundleſs grace,
Thy univerſal love.
Mercy I ſing, tranſporting ſound!
The joy of earth and heaven;
Mercy, by every ſinner found,
Who takes what God hath given.
Mercy for all thy hands have made,
Immenſe and unconfin'd,
Throughout thy every work diſplay'd,
Embracing all mankind.

Thine

Thine eye ſurvey'd the fallen race
When ſunk in ſin they lay;
Their miſery call'd for all thy grace,
But juſtice ſtopp'd the way.
Mercy the fatal bar remov'd,
Thy only Son it gave; —
To ſave a world ſo dearly lov'd,
A ſinful world to ſave.
For every man he taſted death,
He ſuffered once for all;
He calls as many ſouls as breathe,
And all may hear the call.
A power to chooſe, a will t'obey,
Freely his grace reſtores;
We all may find the living way,
And call the Saviour ours.
Whom his eternal mind foreknew,
That they the power would uſe,
Aſcribe to God the glory due,
And not his grace refuſe;
Them, only them, his will *decreed*,
Them did he *chooſe* alone,
Ordain'd in *Jeſu's* ſteps to tread,
And to be like his Son.
Them, *the elect*, conſenting few,
Who yield to *proffer'd* love,
Juſtify'd here, he *forms anew*,
And *glorifies* above.
For as in Adam all have dy'd,
So all in Chriſt may live,
May (for the world is juſtify'd)
His righteouſneſs receive.

Whoe'er

Whoe'er to God for pardon fly,
In Chriſt may be forgiven;
He ſpeaks to all, "Why will ye die,
And not accept my heaven?"
No! in the death of him that dies,
(God by his life hath ſworn)
He is not pleas'd; but ever cries,
Turn, O ye ſinners, turn.
He would that all his truths ſhould own,
His Goſpel all embrace,
Be juſtify'd by faith alone,
And freely ſav'd by grace.
And ſhall I, Lord, confine thy love,
As not to others free?
And may not every ſinner prove,
The grace that found out me?
Doubtleſs thro' one eternal now
Thou ever art the ſame,
The univerſal Saviour thou,
And Jeſus is thy name.
Ho! every one that thirſteth, come!
Chooſe life; obey the word;
Open your hearts to make him room,
And banquet with your Lord.
When God invites, ſhall man repel?
Shall man th' exception make?
"Come, freely come, whoever will,
And living water take."
Thou bid'ſt; and wouldſt thou bid us chooſe,
When purpos'd not to ſave?
Command us all a power to uſe
Thy mercy never gave?

Thou

Thou can'ſt not mock the ſons of men,
Invite us to draw nigh,
Offer thy grace to all, and then
Thy grace to moſt deny!
Horror to think that God is hate!
Fury in God can dwell!
God could an helpleſs world create,
To thruſt them into hell!
Doom them an endleſs death to die,
From which they could not flee!
No, Lord; thine inmoſt bowels cry
Againſt the dire decree!
Believe who will that human pain
Pleaſing to God can prove;
Let *Moloch* feaſt him with the ſlain,
Our God we know is love.
Lord, if indeed without a bound,
Infinite love thou art,
The horrible decree confound,
Enlarge thy people's heart!
Ah! who is as thy ſervants blind,
So to misjudge their God!
Scatter the darkneſs of their mind,
And ſhed thy love abroad;
Give them conceptions worthy thee,
Give them in Jeſu's face,
Thy merciful deſign to ſee,
Thy all-redeeming grace.
Stir up thy ſtrength, and help us, Lord,
The preachers multiply,
Send forth thy light, and give the word,
And let the ſhadow fly.

Oh!

Oh! if thy Spirit ſend forth me,
The meaneſt of the throng,
I'll ſing thy grace divinely free,
And teach mankind the ſong.
Grace will I ſing, thro' Jeſu's name,
On all makind beſtow'd;
The everlaſting truth proclaim,
And ſeal that truth with blood.
Come then, thou all-embracing love,
Our frozen boſoms warm;
Dilating fire within us move,
With truth and meekneſs arm.
Let us triumphantly ride on,
And more than conq'rors prove,
Mightily bear th' oppoſers down,
And bind with cords of love.
Shine in our hearts, Father of Light,
Jeſu, thy beams impart,
Spirit of Truth, our minds unite,
And keep us one in heart.
Then, only then, our eyes ſhall ſee
Thy promis'd kingdom come;
And every heart by grace ſet free,
Shall make the Saviour room.
Thee every tongue ſhall then confeſs,
And every knee ſhall bow:
Come quickly, Lord, we wait thy grace,
We long to meet thee now.

Vol. XX. of the Works, p. 77.

GOD.

GOD.

How many gods are there?

One: who is God the Father, God the Son, and God the Holy Ghoſt. Theſe three are one.

What is God?

A ſpirit.

What do you mean by a ſpirit?

One that cannot be ſeen or felt.

What ſort of a ſpirit is God?

One that always was, and always will be.

Where is God?

Every where.

What does God know?

Every thing.

What can God do?

Whatever he will.

Does God love you?

Yes: he loves every thing which he has made.

What has God made?

Every thing, and in particular, man.

REDEMPTION.

By whom are we to be ſaved from ſin?

By Jeſus Chriſt, the eternal Son of God.

What did he do to ſave us?

He was made man, and lived and died, and roſe again.

What may we gain by his living and dying for us?

For-

Forgiveneſs of ſins, and holineſs and heaven.

When does God forgive our ſins?

When we repent and believe in Chriſt.

What do you mean by repenting?

Being thoroughly convinced of our ſinfulneſs, guilt, and helpleſſneſs.

What is believing, or faith?

A conviction of thoſe unſeen things which God has told us in the Bible.

What is faith in Chriſt?

A conviction that Chriſt hath loved *me*, and gave himſelf for *me*.

By whom is this wrought in us?

By the Holy Ghoſt.

What is holineſs?

The love of God, and of all mankind for God's ſake.

Is he that believes and loves God ſaved from ſin?

Yes: from all ſinful tempers, and words, and works.

How is he ſaved from pride?

He is little, and mean, and baſe, and vile, in his own eyes.

How is he ſaved from ſelf will?

His heart continually ſays, "Lord, not as I will, but as thou wilt."

How is he ſaved from the love of the world?

He deſires nothing but God.

How is he ſaved from ſinful words?

His

His words always ſpring from the grace of God, and are fit to miniſter grace to the hearers.

How is he ſaved from ſinful works?

By the Spirit of God which dwelleth in him, whether he eats or drinks, or whatever he does, it is all to the glory of God.

GRACE.

What is grace?

The power of the Holy Ghoſt, enabling us to believe, and love and ſerve God.

How are we to ſeek this?

In a conſtant and careful uſe of the means of grace.

Which are the chief means of grace?

The Lord's ſupper, prayer, ſearching the Scriptures, and faſting.

How often did the firſt Chriſtians receive the Lord's ſupper?

Every day: it was their daily bread.

How often did they join in public prayers?

Twice a day, as many of them as could.

How often did they uſe private prayer?

Every morning and night, at leaſt.

How did they ſearch the Scriptures?

They heard or read them every day, and meditated thereon day and night.

How often did the old Chriſtians faſt?

Every *Wedneſday* and *Friday*, till three in the afternoon.

How

How long is every Chriſtian to uſe all theſe means of grace?

To his life's end.

HELL.

Where do unbelievers go after death?

To hell.

What ſort of a place is hell?

It is a dark bottomleſs pit, full of fire and brimſtone.

How will they ſpend their time there?

In weeping, and wailing, and gnaſhing of teeth.

Will both their ſouls and bodies be tormented?

Yes: every part of them at once.

How will their bodies be tormented?

By lying and burning in flaming fire.

How will their ſouls be tormented?

By a ſenſe of the wrath of God; by pride, ſelf-will, malice, and envy; by grief, deſire, fear, rage, and deſpair.

Who will be their tormentors?

Their own conſciences, the devils, and one another.

But will they have no reſt from torment?

No, not for one moment, day or night.

How long will their torment laſt?

For ever and ever.

HEAVEN.

HEAVEN.

Where will believers go after death?

To heaven.

What ſort of a place is heaven?

A place of light and glory.

How will good men live there?

In joy and happineſs, greater than they can now deſire or think.

Will they ſuffer nothing there?

No. They will have no pain, or want, or ſin.

What ſort of bodies will they have then?

Spiritual bodies, ſwifter than lightning, and brighter than the ſun.

But wherein will their chief happineſs lie?

In the enjoyment of God.

How will they enjoy God?

They will know, and love, and ſee God, face to face.

How will they ſpend their time?

In ſinging praiſe to God.

How long will their happineſs laſt?

As long as God lives; that is, for ever and ever.

Lord! bring us thither! *Amen.*

Vol. XXIV. of the Works, p. 123.

BAPTISM.

It is the initiatory ſacrament which enters us into covenant with God. It was inſti-

tuted

tuted by Chriſt, who alone has power to inſtitute a proper ſacrament, a ſign, ſeal, pledge, and means of grace, perpetually obligatory on all Chriſtians. We know not, indeed, the exact time of its inſtitution; but we know it was long before our Lord's aſcenſion: and it was inſtituted in the room of circumciſion; for as that was a ſign and ſeal of God's covenant, ſo is this. The *matter* of this ſacrament is water; which as it has a natural power of cleanſing, is the more fit for this ſymbolical uſe. Baptiſm is performed by *waſhing*, *dipping*, or *ſprinkling* the perſon, in the name of the Father, Son, and Holy Ghoſt, who is hereby devoted to the ever bleſſed Trinity. I ſay, by *waſhing*, *dipping*, or *ſprinkling*; becauſe it is not determined in Scripture, in which of theſe ways it ſhall be done, neither by any expreſs *precept*, nor by any ſuch *example* as clearly proves it; nor by the *force* or *meaning* of the word baptiſe. That there is no expreſs *precept* all calm men allow: neither is there any concluſive *example*. John's baptiſm in ſome things agreed with Chriſt's, in others differs from it. But it cannot be certainly proved from Scripture, that even John's was performed by dipping. It is true, he baptized *in* Enon, *near* Salim, *where there was much water*: but this might refer to breadth rather than depth; ſince a narrow place would not have been ſufficient for ſo great a multitude.

Nor can it be proved, that the baptiſm of our Saviour, or that adminiſtered by his diſciples, was by immerſion: no, nor that of the Eunuch baptiſed by Philip, though *they both went down to the water*; for that *going down* may relate to the chariot, and implies no determinate depth of water: it might be up to their knees, it might not be above their ancles. And as nothing can be determined from ſcripture precept or example, ſo neither from the force or meaning of the word: for the words baptiſe and baptiſm do not neceſſarily imply *dipping*, but are uſed in other ſenſes in ſeveral places. Thus we read, that the Jews *were all baptiſed in the cloud and in the ſea*; (I. Cor. x. 2.) but they were not *plunged* in either. They could therefore be only *ſprinkled* by drops of the ſea-water, and refreſhing dews from the cloud; probably intimated in that, *Thou ſenteſt a gracious rain upon thine inheritance, and refreſhedſt it when it was weary*; (Pſalm lxviii. 9.) Again, Chriſt ſaid to his two diſciples, Ye ſhall be baptiſed with the baptiſm that I am baptiſed with; (Mark x. 38.) but neither he nor they were *dipt*, but only *ſprinkled* or *waſhed* with their own blood. Again we read, Mark vii. 4. of *the baptiſms* (ſo it is in the original) of pots and cups and tables or beds. Now pots and cups are not neceſſarily dipt when they are waſhed; nay, the Phariſees waſhed *the outſides* of them only: and as for *tables* or *beds*,

beds, none will ſuppoſe they could be *dipped*. Here then the word *baptiſm*, in its natural ſenſe, is not taken for dipping, but for waſhing or cleanſing; and that this is the true meaning of the word *baptiſe*, is teſtified by the greateſt ſcholars and moſt proper judges in this matter. It is true, we read of being *buried with Chriſt in baptiſm*; but nothing can be inferred from ſuch a figurative expreſſion: nay, if it held exactly, it would make as much for *ſprinkling* as for *plunging*; ſince in burying the body is not *plunged* through the ſubſtance of the earth, but rather earth is *poured* or *ſprinkled* upon it.

Vol. XIX. of the Works, p. 275.

By baptiſm we enter into covenant with God; into that everlaſting covenant which he hath commanded for ever; (Pſ. cix. 11.) that new covenant which he promiſed to make with the ſpiritual Iſrael; even to give them a new heart and a new ſpirit, to ſprinkle clean water upon them, (of which the baptiſmal is only a figure) and to remember their ſins and iniquities no more. In a word, to be their God; as he promiſed to Abraham, in the evangelical covenant which he made with him, and all his ſpiritual offſpring, (Gen. xvii. 7, 8.) And as circumciſion was then the way of entering into this covenant, ſo baptiſm is now; which is

therefore ſtiled by the apoſtle, (ſo many good interpreters render his words) *the ſtipulation, contract, or covenant of a good conſcience with God.* By baptiſm we are admitted into the church, and conſequently made members of Chriſt, its head. The Jews were admitted into the church by circumciſion, ſo are the Chriſtians by baptiſm; for as many as are baptiſed into Chriſt, in his name, have thereby put on Chriſt, (Gal. iii. 27.) that is, are myſtically united to Chriſt, and made one with him; for by one Spirit we are all baptiſed into one body; (1 Cor. xii. 13.) namely, the church, the body of Chriſt; (Eph. iv. 12.) from which ſpiritual, vital union with him, proceeds the influence of his grace on thoſe that are baptiſed; as from our union with the church, a ſhare in all its privileges, and in all the promiſes Chriſt has made to it. By baptiſm we, who were by nature children of wrath, are made the children of God. And this regeneration which our church in ſo many places aſcribes to baptiſm, is more than barely being admitted into the church, though commonly connected therewith. Being "grafted into the body of Chriſt's church, we are made the children of God by adoption and grace." This is grounded on the plain words of our Lord, (John iii. 5.) *Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.* By *water* then,

then, as a means, the water of baptiſm, we are regenerated or born again; whence it is alſo called by the apoſtle, *The waſhing of regeneration.* Our church therefore aſcribes no greater virtue to baptiſm, than Chriſt himſelf has done; nor does ſhe aſcribe it to the *outward* waſhing, but to the *inward* grace, which, added thereto, makes it a ſacrament. Herein a principal of grace is infuſed, which will not be wholly taken away, unleſs we quench the holy Spirit of God by long-continued wickedneſs. In conſequence of our being made children of God, we are heirs of the kingdom of heaven. If children, (as the apoſtle obſerves) then heirs, heirs with God, and joint heirs with Chriſt. Herein we receive a title to, and an earneſt of, a kingdom which cannot be moved. Baptiſm doth now ſave us, if we live anſwerable thereto; if we repent, believe and obey the Goſpel. Suppoſing this, as it admits us into the church here, ſo into glory hereafter.

Vol. XIX. of the Works, p. 230.

Who are the proper ſubjects of baptiſm? Grown perſons only, or infants alſo? In order to anſwer this fully, I ſhall firſt lay down the grounds of infant-baptiſm, taken from ſcripture, reaſon, and primitive univerſal practice; and ſecondly, anſwer the objections againſt it. As to the grounds of

it, if infants are guilty of original ſin, then they are proper ſubjects of baptiſm; ſeeing in the ordinary way they cannot be ſaved, unleſs this be waſhed away by baptiſm. It has been already proved, that this original ſtain cleaves to every child of man, and that hereby they are children of wrath, and liable to damnation. It is true, the ſecond Adam has found a remedy for this diſeaſe, which came on all by the offence of the firſt; but the benefit of this, is to be received through the means which he hath appointed, through baptiſm in particular, which is the *ordinary* means he hath appointed for that purpoſe, and to which God hath *tied us*, though he may not have tied *himſelf*. Indeed where it cannot be had, the caſe is different; but extraordinary caſes do not make void a ſtanding rule. This, therefore, is our firſt ground; infants need to be waſhed from original ſin, therefore they are proper ſubjects of baptiſm. Secondly, if infants are capable of making a covenant, and were and ſtill are under the evangelical covenant, then they have a right to baptiſm, which is the entering ſeal thereof. But infants are capable of making a covenant, and were and ſtill are under the evangelical covenant. The cuſtom of nations and common reaſon of mankind prove, that infants may enter into a covenant, and may be obliged by compacts made by others

in

in their name, and receive advantages by them. But we have ſtronger proof than this, even God's own word, (Deut. xxix. 10, 11, 12.) *Ye ſtand this day all of you before the Lord; your captains, with all the men of* Iſrael; *your* little ones, *your wives and the ſtranger, that thou ſhouldſt enter into covenant with the* Lord *thy* God. Now, God would never have made a covenant with little ones, if they had not been capable of it. It is not ſaid children only, but *little* children; the Hebrew word properly ſignifying infants. And theſe may be ſtill as they were of old, obliged to perform in aftertime what they are not capable of performing at the time of their entering into that obligation.

Vol. XIX. of the Works, p. 284.

Thirdly, If infants ought to *come* to Chriſt, if they are capable of admiſſion into the church of God, and conſequently of ſolemn, ſacramental dedication to him, then they are proper ſubjects of baptiſm. But infants are capable of coming to Chriſt, of admiſſion into the church, and ſolemn dedication to God. That infants ought to *come* to Chriſt, appears from his own words: "They brought little children to Chriſt, and the diſciples rebuked them. And Jeſus ſaid, ſuffer little children to come unto me, and forbid them not; for of ſuch is the kingdom of heaven." Matt. xiv. 13, 14.) St.

Luke expreſſes it ſtill more ſtrongly; (ch. xiv. 18.) "They brought unto him even *infants* that he might touch them." Theſe *children* were ſo *little*, that they were *brought* to him; yet, he ſays, ſuffer them *to come unto me:* ſo little, that he *took them up in his arms*; yet he rebukes thoſe who would have hindered their *coming* to him. And his command reſpected the future as well as the preſent; therefore *ſuffer* infants *to come*, that is, to be *brought unto* Chriſt. But they cannot now *come to him* unleſs by being *brought* into the church, which cannot be but by baptiſm; yea, and *of ſuch*, ſays our Lord, is *the kingdom of heaven*; not of ſuch only as were like theſe infants; for if they themſelves were not fit to be ſubjects of that kingdom, how could others be ſo, becauſe they were like them? Infants therefore are capable of being admitted into the church, and have a right thereto. Even under the Old Teſtament they were admitted into it by circumciſion, and can we ſuppoſe they are in a worſe condition under the Goſpel, than they were under the law? And that our Lord would take away any privileges which they then enjoyed? Would he not rather make additions to them? This, then, is a third ground. Infants ought *to come to Chriſt*, and no man ought to *forbid* them. They are capable of admiſſion into the church of God, therefore they are proper ſubjects of baptiſm.

Fourthly,

Fourthly, If the apoſtles baptiſed infants, then are they proper ſubjects of baptiſm; but the apoſtles baptiſed infants, as is plain from the following conſideration. The Jews conſtantly baptiſed as well as circumciſed all infant-proſelytes. Our Lord therefore commanding his apoſtles to proſelyte or diſciple all nations by baptiſing them, and not forbidding them to receive infants as well as others, they muſt needs baptiſe children alſo. That the Jews admitted proſelytes by baptiſm, as well as by circumciſion, even whole families together, parents and children, we have the unanimous teſtimony of their moſt antient, learned, and authentic writers. The males they received by baptiſm and circumciſion, the women by baptiſm only; conſequently the apoſtles, unleſs our Lord had expreſſly forbidden it, would of courſe do the ſame thing. Indeed, the conſequence would hold from circumciſion only; for if it was the cuſtom of the Jews, when they gathered proſelytes out of all nations, to admit children into the church by circumciſion, though they could not actually believe the law or obey it, then the apoſtles, making proſelytes to Chriſtianity by baptiſm, could never think of excluding children whom the Jews always admitted, (the reaſon for their admiſſion being the ſame) unleſs our Lord had expreſſly forbid den it. It follows, the apoſtles baptiſed in-

ſants; therefore they are proper ſubjects of baptiſm. If it be objected, there is no expreſs mention in Scripture of any infants whom the apoſtles baptiſed; I would aſk, ſuppoſe no mention had been made *in the Acts* of thoſe two women baptiſed by the apoſtles, yet might we not fairly conclude, that when ſo many thouſands, ſo many entire houſeholds were baptiſed, women were not excluded? Eſpecially, ſince it was the known cuſtom of the Jews to baptize them. The ſame holds of children; nay more ſtrongly, on account of circumciſion. Three thouſand were baptiſed by the apoſtles in one day, and five thouſand in another. And can it be reaſonably ſuppoſed that there were no children among ſuch vaſt numbers? Again, the apoſtles baptiſed many families; nay, we hardly read of one maſter of a family who was converted and baptiſed, but his whole family (as was before the cuſtom among the Jews) were baptiſed with him. Thus *the tailor's houſehold, he and all his; the houſehold of Caius, of Stephanus, of Criſpus.* And can we ſuppoſe that in all theſe houſeholds, which we read were without exception baptiſed, there ſhould not be ſo much as one child or infant? But to go one ſtep farther; St. Peter ſays to the multitude, (Acts ii. 38.) *Repent, and be baptiſed every one of you for the remiſſion of ſins; for the promiſe is to you, and to your children.* Indeed the

the anſwer is made directly to thoſe who aſked, *What ſhall we do?* But it reaches farther than to thoſe who aſked the queſtion. And though children could not actually *repent*, yet they might be baptiſed; and that they are included appears, firſt, becauſe the apoſtle addreſſes to *every one* of them, and in *every one*, children muſt be contained. Secondly, they are expreſſly mentioned, *The promiſe is to you and to your children. Laſtly*, if to baptiſe *infants* has been the general practice of the Chriſtian church in all places and in all ages, then this muſt have been the practice of the apoſtles, and conſequently the mind of Chriſt. But to baptiſe infants has been the general practice of the Chriſtian church, in all places and in all ages. Of this we have unexceptionable witneſſes: St. Auſtin for the Latin church, (who flouriſhed before the year 400) and Origen for the Greek (born in the ſecond century) both declaring, not only that the whole church of Chriſt did then baptiſe infants, but likewiſe that they receive this practice from the apoſtles themſelves. (Auguſt. de Geneſi. lib. x. c. 23. Orig. in Rom. VI.) St. Cyprian likewiſe is expreſs for it, and a whole council with him. (Epiſ. ad Fidum) If need were, we might cite likewiſe Athanaſius, Chryſoſtom, and a cloud of witneſſes. Nor is there one inſtance to be found in all antiquity, of any orthodox Chriſ-

tian, who denied baptiſm to children when brought to be baptiſed; nor any one of the fathers, or ancient writers, for the firſt eight hundred years at leaſt, who held it unlawful. And that it has been the practice of all regular churches ſince is clear and manifeſt. Not only our own anceſtors when firſt converted to Chriſtianity, not only all the European churches, but the African too, and the Aſiatic, even thoſe of St. Thomas in the Indies, do and ever did baptiſe their children. The fact being thus cleared, that infant baptiſm has been the general practice of the church in all places and in all ages, that it has continued without interruption in the church of God for above ſeventeen hundred years, we may ſafely conclude, it was handed down from the apoſtles, who beſt knew the mind of Chriſt.

Vol. XIX. of the Works, p. 284.

GODFATHERS AND GODMOTHERS.

In the ancient church, when baptiſm was adminiſtered, there were uſually two or more *ſponſors* (ſo Tertullian calls them, an hundred years after the death of St. John) for every perſon to be baptiſed. As theſe were *witneſſes* before God and the church, of the ſolemn engagement thoſe perſons entered into, ſo they *undertook* (as the very word implies) to watch over thoſe ſouls in a peculiar manner,

ner, to inſtruct, admoniſh, exhort, and build them up in the faith once delivered to the ſaints. Theſe were conſidered as a kind of ſpiritual parents to the baptiſed, whether they were infants or at man's eſtate, and were expected to ſupply whatever ſpiritual helps were wanting, either through the death or neglect of the natural parents. Theſe have been retained in the Chriſtian church from the earlieſt times, as the reaſon for them was the ſame in all ages. In our church they are termed (by a proper and expreſſive name) *godfathers* and *godmothers*; and it is appointed, "that there ſhall be for every male child to be baptiſed, two godfathers and one godmother; and for every female, one godfather and two godmothers:" but it is objected againſt theſe, that there is no mention of godfathers and godmothers in Scripture; that many undertake this without ever conſidering what they undertake, or once ſeriouſly thinking how to perform it; and, that no ſerious man would undertake it, becauſe it is impoſſible to perform it. I anſwer, firſt, it is undoubtedly true, godfathers and godmothers are not mentioned in Scripture; and therefore it cannot be ſaid, they are abſolutely neceſſary, or that baptiſm cannot be adminiſtered without them: but yet it may be ſaid they are highly expedient; for when they are prudently choſen, they may be of unſpeakable

uſe to the perſons baptiſed, and a great relief to the parents of them. I anſwer, ſecondly, it is too true, that many undertake this ſolemn office, without ever conſidering what they undertake; giddy, ignorant perſons (if not openly vicious) who never once ſeriouſly think how to perform it. But whoſe fault is this? It is not the fault of the church, which carefully guards againſt this very thing, by ordering, "that none but communicants be admitted to be godfathers or godmothers." Now communicants, we may preſume, to be ſerious perſons, who will both conſider and perform what they undertake. It is altogether the fault of thoſe fooliſh parents, who will on any account whatever, either deſire or ſuffer thoſe to be ſponſors for their children, that do not take care of their own ſouls. It is theſe inconſiderate and cruel men, who have no compaſſion for their own fleſh, that deprive their children of all the benefits of this wiſe inſtitution, and bring a ſcandal on the inſtitution itſelf, by their wicked abuſe of it. I therefore earneſtly exhort all who have any concern, either for their own or their children's ſouls, at all hazards to procure ſuch perſons as truly fear God to be ſponſors. Regard not whether they are rich or poor; and if they are poor, ſee that it be no expence to them. You will then tear up by the roots one of the moſt plauſible objections which

can be made againſt this primitive cuſtom. For, thirdly, there is no reaſon why any truly ſerious man ſhould ſcruple to undertake the office. If you ſuppoſe godfathers and godmothers undertake what is impoſſible to perform, you entirely miſtake: and your miſtake lies here; you think they undertake what they do not. Do not you think that the ſponſors themſelves undertake or promiſe, that the child ſhall "renounce the devil and all his works, conſtantly believe God's holy word, and obediently keep his commandments?" In truth, they neither undertake or promiſe any ſuch thing. When they anſwer, "I renounce them all: this I ſtedfaſtly believe: I will:" (obediently keep God's holy will and commandments) they promiſe nothing at all; they engage for nothing: it is another perſon that promiſes all this. Whatever is then promiſed or undertaken, it is not by them, but by the child. It is *his* part, not *theirs*. So the church tells you expreſſly; "This infant muſt for *his* part promiſe." It is *he* promiſes in theſe words, not *they*. So again: "*This child* hath promiſed — to renounce the devil, to believe in God, and ſerve him." If it be ſaid, But why are thoſe queſtions inſerted, which *ſeem* to mean what they really do not? I anſwer, I did not inſert them, and ſhould not be ſorry had they not been inſerted at all. I believe the compilers of our liturgy

inſerted

inſerted them becauſe they were uſed in all the ancient liturgies; and their deep reverence for the primitive church made them excuſe ſome impropriety of expreſſion. What is *your* parts, who are ſponſors for the child? This likewiſe is expreſſly told you. "It is *your* part, to ſee that this infant be taught, ſo ſoon as he ſhall be able, to learn what a ſolemn vow, promiſe, and profeſſion *he* hath here made by you. You ſhall call upon him to hear ſermons, and ſhall provide that he may learn the creed, the Lord's prayer, and the ten commandments, and all other things which a Chriſtian ought to know and believe to his ſoul's health; and that this child may be virtuouſly brought up, to lead a godly and a Chriſtian life." Can any thing then be plainer, than what you do not, and what you do undertake? You do not undertake, that he ſhall renounce the devil and ſerve God; this the baptiſed himſelf undertakes. You do undertake to ſee that he be taught what things a Chriſtian ought to know and believe. And what is there in this which is impoſſible? which any ſerious perſon may not perform? — If then you that are parents will be ſo wiſe and kind to your children, as to wave every other conſideration, and to chooſe for their ſponſors thoſe perſons alone who truly fear and ſerve God; if ſome of you who love God, and love one another, agree to perform this office of love for each other's chil-

children; and if you all who undertake it perform it faithfully, with all the wiſdom and power God hath given you, what a foundation of holineſs and happineſs may be laid, even to your lateſt poſterity? Then it may be juſtly hoped, that not only you and your houſe, but alſo the children which ſhall be born, ſhall ſerve the Lord.

Vol. XIX. of the Works, p. 335.

ANTIDOTE TO DEISM.

The truth of the *doctrine* of Chriſt will be ſufficiently ſhewn, if the *facts* recorded of him in the Goſpels be true: for his miracles, if true, evidence the truth of what he delivered. The ſame is to be ſaid of Moſes. If he brought the children of Iſrael through the Red Sea, in the miraculous manner related in Exodus, and did ſuch wonderful things as are there told of him, it muſt follow, that he was ſent from God. Therefore the whole of the cauſe will depend upon the proof of theſe *matters of fact*. And the method I ſhall take is, *firſt*, To lay down ſuch rules, as to the truth of *matters of fact* in general, that where they all meet, ſuch *matters of fact* cannot be falſe: and then, *ſecondly*, To ſhew that all theſe rules meet in the *matters of fact* of Moſes and of Chriſt; and that they do not meet, or poſſibly can, in any impoſture whatſoever. The rules are theſe,

1. that

1. that the *matter of fact* be ſuch, as men's ſenſes, their *eyes* and ears may be judges of; 2. that it be done *publicly*, in the face of the world; 3. that both public *monuments* be kept up in memory of it, and ſome outward *actions* be performed; 4. that ſuch *monuments*, and ſuch *actions* or *obſervances* be inſtituted, and do *commence* from the *time* that the *matter of fact* was done.

The two firſt rules make it impoſſible for any ſuch matter of fact to be impoſed upon men, at the *time* when ſuch matter of fact was ſaid to be done. For example: ſuppoſe any man ſhould pretend, that yeſterday he divided the Thames, in preſence of all the people in London, and carried the whole city, men, women, and children, over to Southwark on dry land, the waters ſtanding like walls on both ſides; I ſay it is impoſſible he could perſuade the people of London that this was true, when every man, woman, and child, would contradict him, and declare, they had not ſeen the Thames ſo divided, neither had gone over on dry land. Therefore it is plain no ſuch impoſition could be put upon men at the time when ſuch public *matter of fact* was ſaid to be done. Therefore it only remains, that ſuch *matter of fact* might be invented ſome time after, when the men of that generation wherein the thing was ſaid to be done were all dead; and after-ages might be impoſed upon, ſo as to believe that things

things were done in former ages which were not. But againſt this the two laſt rules ſecure us. For whenever ſuch a matter of fact came to be invented, if not only *monuments* were ſaid to remain of it, but likewiſe public actions and *obſervances* to be conſtantly uſed ever ſince the matter of fact was done, the deceit muſt be detected by no ſuch *monuments* appearing, and by the experience of every man, woman, and child, who muſt know that no ſuch *actions* or *obſervances* were ever uſed by them. For example: ſuppoſe I ſhould invent a ſtory of ſuch a thing, done a thouſand years ago, I might perhaps get ſome to believe it. But if I ſay, that not only ſuch a thing was done, but that from that day to this every man at the age of *twelve* years had a joint of his little finger cut off, and that every man in the nation wanted a *joint* of ſuch a *finger*, and that this *obſervance* was part of the matter of fact done ſo many years ago, as a proof of it, and had deſcended without interruption, and had been conſtantly practiſed ever ſince the matter of fact was done; I ſay it is impoſſible I ſhould be believed in ſuch a caſe, becauſe every one could contradict me as to the mark of cutting off a *joint* of the finger, which therefore would prove the whole to be falſe.

Let us now come to the ſecond point, to ſhew, that the matters of fact of Moſes and Chriſt have all theſe *marks*, whereas no impoſture

poſture ever had, neither can have them at all. As to Moſes, I ſuppoſe it will be allowed, that he could not have perſuaded ſix hundred thouſand men, that he had brought them through the *Red Sea*, and done the matters of fact recorded in his books, if they had not been true, becauſe every man's ſenſes that was then alive muſt have contradicted it: ſo that here are the firſt and ſecond of the four marks. It was equally impoſſible for him to have made them receive his five books as truth, and not to have rejected them as a manifeſt impoſture, which told of all theſe things as done before their eyes, if they had not been done. See how poſitively he ſpeaks, (Deut. xi. 2, &c.) "Know you this day: for I ſpeak not with your children, which have not known and ſeen the chaſtiſement of the Lord your God, — his miracles and his acts which he did in the midſt of Egypt, unto Pharaoh and all his land; and what he did unto the army of Egypt, how he made the water of the Red Sea to overflow them, as they purſued after you; and what he did unto Dathan and Abiram, how the earth opened her mouth and ſwallowed them up: but you have ſeen all the great acts of the Lord which he did." — Hence we muſt allow, that it was impoſſible that thoſe books of Moſes, if an impoſture, could have been put upon the people who were then alive when all theſe things were ſaid to be done.

done. The utmoſt then that can be *ſuppoſed* is, that theſe books were wrote in ſome ages after Moſes, and put out in his name: but, if ſo, it was impoſſible that thoſe books ſhould have been received as the books of Moſes in that age wherein they are *ſuppoſed* to have been invented;—Why? Becauſe they ſpeak of themſelves as delivered by Moſes, and kept in the ark from his time. And there was a copy of this book to be left likewiſe with the king. "And it ſhall be when he ſitteth on throne of his kingdom, that he ſhall write him a copy of this law in a book: and it ſhall be with him, and he ſhall read therein all the days of his life, that he may learn to keep all the words of this law and theſe ſtatutes. (Deut. xvii. 18, 19.) Here you ſee this book of the *law* ſpeaks of itſelf, not only as a *relation* of what things were then done, but as the ſtanding *law* and *ſtatutes* of the nation, binding the king as well as the people. Now in whatſoever age after Moſes you ſuppoſe this book *forged*, it was impoſſible it could have been received as truth; becauſe it was not then to be found, either in the ark, or with the king, or any where elſe: for when invented, every one muſt know that he had never heard of it before; and therefore they could leſs believe it to be the book of their *ſtatutes*, and the ſtanding law of the land which they had all along received, and by which they had been governed.

governed. Could any man at this day invent a book of *ſtatutes* or *acts of parliament* for England, and make it paſs upon the nation, as the only book of ſtatutes that ever they had known? As impoſſible was it for the books of Moſes, if they were invented in any age after Moſes, to have been received for what they declare themſelves to be, the *ſtatute law* of the nation of the *Jews*; and to have perſuaded the *Jews*, that they had acknowledged theſe books all along from the days of Moſes to that day in which they were firſt invented; that is, that they had *owned* them, before they had ever ſo much as heard of them. Nay more; the whole nation muſt in an inſtant *forget* their former laws, if they could receive theſe as ſuch: and they could not receive them otherwiſe, becauſe they vouch themſelves ſo to be. But farther. Theſe books not only tell of wonderful things done in the days of Moſes, but that all along from that time public *inſtitutions* were obſerved in memory of them: as the *paſſover*, in memory of the *death* of the *firſt-born*, and that the ſame day all the firſt-born of Iſrael were dedicated to God by a perpetual *law*, and the Levites taken *for all the firſt-born of the* Iſraelites; that Aaron's rod, which budded, was kept in the ark, in memory of the deſtruction of Korah, Dathan, and Abiram; that the brazen *ſerpent* was kept (which remained to the days of Hezekiah)

kiah) in memory of that wonderful deliverance by looking upon it; and the feaſt of *penticoſt*, in memory of the dreadful appearance of God upon mount Horeb. And beſides theſe remembrances of *particular occurrences*, there were other *ſolemn inſtitutions*, in memory of their *deliverance* out of Egypt, which included all the particulars; as the ſabbath, their daily ſacrifice and yearly expiation, their new moons, and their ſeveral feaſts and faſts: ſo that there were *yearly*, *monthly*, *weekly*, and *daily* remembrances of theſe things. — And not only ſo, but the ſame books tell us, that a particular tribe was appointed by God as his prieſts, by whom alone the *ſacrifices* were to be offered, and theſe ſolemn *inſtitutions* celebrated; and that the Levites were likewiſe the chief judges, even in all *civil* cauſes. Now whenever it be ſuppoſed theſe books were forged after Moſes, it is impoſſible they could have been received as true, unleſs the forgers could have made the whole nation believe, that they had received theſe books from their fathers, had been inſtructed in them when they were children, and had taught them to their children: moreover, that they had all been circumciſed, and did circumciſe their children, purſuant to the command in theſe books; that they had obſerved the paſſover, the new moons, the ſabbaths, with all the feaſts, faſts, and ceremonies there enjoined; that

that they had never eaten any meats prohibited in theſe books; that they had a magnificent tabernacle, and a prieſthood confined to the tribe of Levi. Now was it poſſible to perſuade a whole nation, that they had known and practiſed all theſe things, if they had not? Or, ſecondly, to have received a book for truth, which ſaid they had practiſed them, and appealed to that practice? So that here are the third and fourth of the marks above mentioned; which as much ſecure any *matter of fact* from being invented in any after age, as at the time when ſuch *matters of fact* were ſaid to be done.

I come now to ſhew, that all theſe *marks* meet likewiſe in the *matters of fact* recorded of our bleſſed Saviour. And my work will be the ſhorter, becauſe all that is ſaid before of Moſes and his books is equally applicable to Chriſt and his goſpel. His miracles are ſaid to be done publicly, in the face of the world. It is ſaid, that three thouſand at one time, and about five thouſand at another, were converted on conviction of what was done before their eyes, wherein it was impoſſible to have impoſed upon them: therefore here the two firſt rules hold. And as to the two ſecond, *baptiſm* and the *Lord's ſupper* were inſtituted, as perpetual *memorials* of theſe things, at the very time when they were ſaid to have been done, and have been obſerved

ſerved in the whole Chriſtian world all along from that time to this. And Chriſt himſelf ordained his *miniſters* to preach and adminiſter theſe ſacraments, and to govern his church, *always even to the end of the world.* Accordingly they have continued to this day, and doubtleſs will, while the earth ſhall laſt; ſo that the *Chriſtian clergy* are as notorious a *matter of fact*, as the tribe of Levi among the Jews; and the goſpel is as much a law to the Chriſtians, as the books of Moſes to to the Jews. And it being part of the matters of fact related in the goſpel that *ſuch* an *order* of men were appointed by Chriſt to continue to the end of the world, conſequently if the goſpel was a fiction, invented after Chriſt, then at the time when it was firſt invented there could be no ſuch *order* of *men*, which muſt give the lie to the goſpel, and demonſtrate the whole to be falſe. But there ever hath been *ſuch* an *order* of *men*, and *ſacraments* publicly adminiſtered by them. It was therefore as impoſſible mankind ſhould have been impoſed upon in this matter by inventing it in after-ages, as at the time when theſe things were ſaid to be done.

To apply what has been ſaid. Let any Deiſt in the world ſhew any fabulous action which has all theſe marks; no, it is impoſſible. I do not ſay, that every thing which wants theſe *four marks* is falſe; but that nothing

nothing can be falſe which has them *all*. I have no doubt that there was ſuch a man as Julius Cæſar, that he fought at Pharſalia, was killed in the ſenate-houſe; nor of many other antient *matters of fact*, though we keep no public obſervances in memory of them. But this ſhews that the matters of fact of Moſes and of Chriſt have come down to us better guarded than any others whatſoever; and yet thoſe who would laugh any man out of the world that would offer to deny Cæſar or Alexander their public actions, do at the ſame time value themſelves for ridiculing the hiſtories of Moſes and of Chriſt, which are infinitely better atteſted and guarded by infallible marks, which the others want. There are ſeveral other topics from which the truth of Chriſtianity is proved, to all who will give themſelves leave to conſider; as the improbability that ten or twelve *poor illiterate fiſhermen* ſhould form a deſign of bringing the whole world to believe their deluſions, and the impoſſibility of their effecting it without *force of arms*, *learning*, *oratory*, or any other viſible thing that could recommend them; and to impoſe a doctrine quite oppoſite to the *luſts* and *pleaſures* of men, and all wordly *advantages* or *enjoyments!* and this in an age of ſo great *learning* or *ſagacity*, as that wherein the goſpel was firſt preached. That theſe apoſtles ſhould not only undergo all the *contempt*, but the

the ſevereſt *perſecutions*, and the moſt cruel *deaths* that could be inflicted, in atteſtation of what themſelves knew to be mere *deceit* and *forgery* of their own contriving. Some have ſuffered for *errors*, which they thought to be truth: but never any for what themſelves knew to be lies, if it was ſo, becauſe they ſpake of thoſe things, which they ſaid, they had both ſeen and heard, had looked upon, and handled with their hands. Neither can it be ſaid, that they might have propoſed ſome temporal advantages to themſelves, but miſſed of them: for had it been ſo, when they ſaw their diſappointment, they would have diſcovered their conſpiracy; eſpecially when they might not only have ſaved their lives, but got great *rewards* for doing it. How is it then, that not one of them ſhould ever have been brought to do this? — But this is not all: for they tell us, that their maſter bid them expect nothing but ſufferings in this world: and they told the ſame to all whom they converted; ſo that here was no diſappointment. All that were converted by them were converted on the certain expectation of ſufferings, and bid to prepare for them. Chriſt commanded his diſciples to *take up their croſs daily and follow him*; and told them, that whoever did not forſake *father, mother, children, lands, and their very lives, could not be his diſciples.* — Now that this doctrine of the croſs ſhould prevail ſo

univerſally againſt the allurements of fleſh and blood, and all the blandiſhments of the world; againſt the rage and perſecution of all the kings and powers of the earth, muſt ſhew its original to be divine, and its protector almighty. What is it elſe could conquer without arms, perſuade without rhetoric, overcome enemies, diſarm tyrants, and ſubdue empires, without oppoſition:

We may add the teſtimonies of the moſt bitter enemies of Chriſtianity, both Jews and Gentiles, to the truth of the matter of fact of Chriſt, ſuch as Joſephus and Tacitus; of whom the firſt flouriſhed about forty years after the death of Chriſt, the other about ſeventy: ſo that they were capable of examining into the truth, and wanted not inclination to deny the fact itſelf. But their confeſſing it, as alſo Lucian, Celſus, Porphyry, and Julian the Apoſtate, is an undeniable teſtimony to the truth of theſe matters of fact. Theſe topics, which have been largely inſiſted upon by many, cannot be denied by any man of ſound reaſon. But I wave them for the preſent, and inſiſt on one. And it now lies with the Deiſts, to ſhew any matter of fact of former ages, which they allow to be true, that has greater evidences of its truth, than the matters of fact of Moſes and of Chriſt. But I have given them greater latitude than this. For I have ſhewn ſuch marks of the truth of theſe matters of fact,

fact, as no other facts of thoſe times, however true, have, but theſe only: and I put it upon them, to ſhew any forgery that has all theſe marks. This is a ſhort iſſue. Keep them cloſe to this. This determines the cauſe all at once. But if they ſtill maintain, that all this is the invention of prieſts, they muſt own theſe prieſts to be the wiſeſt and cunningeſt of mankind, who have ſuch power as to impoſe, at their pleaſure, upon the ſenſes of all mankind, and to make them believe, that they had practiſed ſuch public inſtitutions, enacted them by laws, taught them to their children, when they had never done any ſuch things, or ever ſo much as heard of them before. Such a power as this muſt exceed all that is human, and conſequently place theſe prieſts above the condition of *mortals*. Nay, this were to make them outdo all that has ever been related of the *infernal powers*: for, though they have deceived ſome unwary beholders by *lying wonders*, yet their power never reached, nor was ever ſuppoſed to reach ſo far, as to deceive the ſenſes of all mankind, in things of ſo public and notorious a nature as theſe, to make them believe, that they had enacted laws for ſuch public obſervances, continually practiſed them, taught them to their children, and been inſtructed in them themſelves from their childhood, if they had never enacted, practiſed, taught, or been taught

ſuch things. And as this exceeds all the powers of *hell*, ſo it is more than ever God has done at any time from the foundation of the world. None of the miracles that he has ſhewn, or belief that he has required to any thing revealed, has ever contradicted the outward ſenſes of any one man in the world, much leſs of all mankind together; for miracles being an appeal to our outward ſenſes, if they ſhould overthrow the certainty of our outward ſenſes, muſt deſtroy with it all their own certainty as to us, ſince we have no way to judge of a miracle exhibited to our ſenſes, but upon the ſuppoſition of the certainty of our ſenſes. If then the Chriſtian religion be a cheat, and nothing elſe but the invention of prieſts, it makes their power and wiſdom greater than that of men, angels, or devils; yea, more than God himſelf ever ſhewed; to impoſe upon the ſenſes of mankind, and in ſuch public and notorious matters of fact. And this miracle which the Deiſts muſt run into to avoid thoſe recorded of Moſes and Chriſt, is much greater and more aſtoniſhing than all the Scriptures tell of *them*. So that theſe men, who laugh at all miracles, are now obliged to account for the greateſt of all: how the ſenſes of mankind could be impoſed on in ſuch public matters of fact? Unleſs they can do this, it muſt appear that religion is no invention of men, but of divine original; that prieſts are of the ſame origin; and

and that their own order is a perpetual and living monument of the matters of fact of their religion, inſtituted from the time when thoſe facts were done: the Levites from Moſes, the apoſtles and Chriſtian clergy from Chriſt to this day. And theſe are as flagrant a teſtimony of the truth of the matters of fact of Chriſt, as the ſacrament, or any other public inſtitution; beſides that, if theſe were taken away, the ſacraments, and other public inſtitutions, which are adminiſtered by them, muſt of courſe fall with them. Let us then conſider the prieſthood, ſacraments, and other public inſtitutions of Chriſt, not only as means of grace and helps to devotion, but as the great evidences of the Chriſtian religion; ſuch evidences as no pretended revelation ever had or can have; ſuch as plainly diſtinguiſh it from all legends and impoſtures whatſoever. What a condition then are they in, who ſpend that life and ſenſe God has given them in ridiculing the greateſt of his bleſſings, his revelation by Chriſt, to redeem thoſe from eternal miſery who ſhall believe in him! God, in his infinite mercy and wiſdom, has ſo guarded his revelations, as it is paſt the power of men or devils to counterfeit. And there is no denying them, unleſs we will be ſo abſurd as to deny, not only the reaſon, but the certainty of the outward ſenſes, not only of one, or two, or three, but of mankind in general. This caſe is ſo very

plain, that nothing but want of thought can hinder any from diſcovering it; and they muſt yield it to be ſo plain, unleſs they can ſhew ſome forgery, with all the four marks before ſet down. But if they cannot do this, they muſt quit their cauſe, and yield a happy victory over themſelves; otherwiſe, they muſt ſit down under the ignominy of being not only the moſt pernicious, but the moſt inconſiderate and ſuperficial of mankind.

Vol. XIX. of the Works, p. 111.

LIBERTY.

I ſcorn to have my free-born toe
Dragoon'd into a wooden ſhoe.

PRIOR.

All men in the world deſire liberty. Whoever breathes, breathes after this; and that by a kind of natural inſtinct, antecedent to art or education. Yet at the ſame time all men of underſtanding acknowledge it is a rational inſtinct; for we feel this deſire, not in oppoſition to, but in conſequence of our reaſon; therefore it is not found, or in a very low degree, in many ſpecies of brutes, which ſeem, even when they are left to their choice, to prefer ſervitude before liberty. The love of liberty is therefore the glory of rational beings; and it is the glory of Britons in particular. Perhaps it would be difficult to find any nation under Heaven, who

who are more tenacious of it; nay, it may be doubted if any nation ever was: not the Spartans, not the Athenians; no, not the Romans themſelves, who have been celebrated for this very thing by the poets and hiſtorians of all ages. Was it not from this principle that our Britiſh forefathers ſo violently oppoſed all foreign invaders? That Julius Cæſar himſelf, with his victorious legions, could make ſo little impreſſion upon them? That the generals of the ſucceeding emperors ſuſtained ſo many loſſes from them? And that, when at length they were overpowered, they rather choſe to loſe all they had than their liberty; to retire into the Cambrian or Caledonian mountains, where, if they had nothing elſe, they might at leaſt have enjoyed their native freedom? Hence aroſe the vehement ſtruggles of the Cambro-Britons through ſo many generations againſt the yoke, which the Saxons firſt, and afterwards the Engliſh, ſtrove to impoſe upon them. Hence the ſtruggles of the Engliſh barons againſt ſeveral of their kings, leſt they ſhould loſe the bleſſing they had received from their forefathers. Yea, the Scottiſh nobles, as all their hiſtories ſhew, would no more bear to be enſlaved than the Romans. All theſe therefore, however differing from each other in a thouſand other reſpects, agreed in teſtifying the deſireable-

neſs of liberty, as one of the greateſt bleſſings under the ſun.

Such was the ſenſe of all our anceſtors, even from the earlieſt ages; and is it not alſo the general ſenſe of the nation at this day? Who can deny, that the kingdom is panting for liberty? Is not the cry for it gone forth, not only through every part of our vaſt metropolis, from the eaſt end of the city to the weſt, from the north to the ſouth, ſo that, inſtead of *no complaining in our ſtreets*, there is nothing but complaining, but likewiſe into every corner of our land, borne by all the four winds of Heaven? Liberty, liberty, ſounds through every county, every city, every town, and every hamlet. Is it not for the ſake of this, that the name of our great patriot (perhaps not ſo admirable in his private character as the *man of Roſs*, or ſo great a lover of his country as Codrus, or old Curtius) is more celebrated than that of any private man has been in England for theſe thouſand years? That his picture is ſo joyfully received in every part of England and Ireland? That we ſtamp his (I had almoſt ſaid, adored) name on our handkerchiefs, on the cheerful bowl, yea, and on our veſſels of various kinds, as well as upon our hearts? Why is all this, but becauſe of the inſeparable connection between *Wilkes and liberty?* Liberty, that came down, if not *fell, from Heaven*; whom

whom all England and the world worſhippeth? But mean time might it not be adviſeable to conſider, (if we are yet at leiſure to conſider any thing) what is liberty. Becauſe, it is well known the word is capable of various ſenſes, and poſſibly it may not be equally deſirable in every ſenſe of the word. There are many nations in America, thoſe particularly that border on Georgia and Carolina, wherein, if one diſapproves of what another ſays, or perhaps diſlikes his looks, he ſcorns to affront him to his face, neither does he betray the leaſt diſſatisfaction, but as ſoon as opportunity ſerves, he ſteps from behind a tree and ſhoots him. And none calls him that does it to an account; no, it is the *liberty* he derives from his forefathers. For many ages the free natives of Ireland, as well as of the Scottiſh highlands, when it was convenient for them, made an excurſion from their woods or faſtneſſes, and carried off for their own proper uſe, the ſheep and oxen, and corn of their neighbours. This was the *liberty* which the O'Neals, the Campbells, and many other ſects and clans of venerable antiquity, had received by immemorial tradition from their anceſtors. Almoſt all the ſoldiers in the Chriſtian world, as well as in the Mahometan and Pagan, have claimed, more eſpecially in time of war, another kind of *liberty*; that of borrowing the wives and daughters of the men that fell into their

hands; ſome times, if they pleaded ſcruple of conſcience or honour, uſing a little neceſſary force, perhaps this may be termed the *liberty of war*, but I will not poſitively affirm, that it has never been uſed in this country, even in time of peace. In ſome countries of Europe, and indeed in England, there have been inſtances of yet another ſort of *liberty*, that of calling a monarch to account, and, if need were, taking off his head; that is, if he did not behave in a dutiful manner to our ſovereign lords the people. Now that we may not always be talking at random, but bring the matter to a determinate point, which of theſe ſorts of liberty do you deſire? Is it the firſt ſort? The liberty of knocking on the head, or cutting the throat of thoſe we are out of conceit with? Glorious liberty indeed! What would not king mob do to be gratified with it but for a few weeks? But, I conceive, calm, ſenſible men do not deſire to ſee them entruſted with it. They apprehend there might be ſome conſequences, which, upon the whole, would not redound to the proſperity of the nation. Is the ſecond more deſirable? The liberty of taking, when we ſee beſt, the goods and chattels of our neighbours? Undoubtedly, thouſands in the good city of London (ſuppoſe we make the experiment here firſt) would be above meaſure rejoiced thereat, would leap as broke

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from chains. O! how convenient would it be to have free acceſs, without any let or hindrance, to the cellars, the pantries, the larders, yea, and the coffers of their rich, over grown landlords! But perhaps it would not give altogether ſo much joy to the Lord Mayor or Aldermen; no, nor even to thoſe ſtaunch friends of liberty, the common councilmen. Not that they regard their own intereſt at all; but, ſetting themſelves out of the queſtion, they are a little in doubt whether this liberty would be for the good of trade. Is it then the third kind of liberty we contend for? The liberty of taking our neighbours wives and daughters? Ye pretty gentlemen! Ye beaux eſprits! Will ye not, one and all, give your voice for this natural liberty? Will ye not ſay, "If we cry out againſt monopolies of other kinds, ſhall we tolerate the monopoly of women?" But hold. Are there not ſome among *you* too who have wives, if not daughters, of your own? And are you altogether willing to oblige the firſt comer with them? I ſay, the firſt comer; for obſerve: as you are to give the liberty you take, ſo you muſt not pick and chooſe your men; you know, by nature all men are on a level. Liberty! Liberty! No reſtraint! We are free-born Engliſhmen! Down with the fences! Lay all the incloſures open! No; it will not do; even nature recoils. We are not yet *poliſhed* enough for this,

Are we not ripe however for the fourth kind of liberty, that of removing a diſobedient king? Would Mr. Wilkes, would Mr. Horne, would any *free* Briton, have any objection to this? Provided only, that, as ſoon as our preſent monarch is removed, we have a better to put in his place. But who is he? King John? That will not ſound well, even in the ears of his greateſt admirers. And whoever calmly conſiders the characters and endowments of thoſe other great men, who may think themſelves much fitter for the office than his preſent majeſty, will hardly concur in their opinion, ſo that a difficulty lies in your way. Whatever claim you may have to this liberty, you muſt not uſe it yet, becauſe you cannot tell where to find a better prince. But to ſpeak ſeriouſly. Theſe things being ſet aſide, which the bawling mob dignify by that name, what is that *liberty*, properly ſo called, which every wiſe and good man deſires? Is it either *religious* or civil? Religious liberty is a liberty to chooſe our own religion, to worſhip God according to our own conſciences, according to the beſt light we have. Every man living, as man, has a right to this, as he is a rational creature. The Creator gave him this right when he endowed him with underſtanding; and every man muſt judge for himſelf, becauſe every man muſt give an account of himſelf to God. Conſequently, this

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is an indefeaſible right; it is inſeparable from humanity; and God did never give authority to any man, or number of men, to deprive any child of man thereof, under any colour or pretence whatever. What an amazing thing is it then, that the governing power of almoſt every nation under heaven ſhould take upon them, in all ages, to rob all under their power of this liberty! Yea, ſhould take upon them at this day ſo to do! To force rational creatures into their own religion! Would one think it poſſible, that the moſt ſenſible men in the world ſhould ſay to their fellow creatures, "Either be of my religion, or I will take away your food, and you, and your wife and children ſhall ſtarve? If that will not convince you, I will fetter your hands and feet, and throw you into a dungeon; and if ſtill you will not *ſee as I ſee*, I will burn you alive." It would not be altogether ſo aſtoniſhing, if this were the manner of American ſavages. But what ſhall we ſay, if numberleſs inſtances of it have occurred in the politeſt nations of Europe? Have no inſtances of the kind been ſeen in Britain? Have not England and Scotland ſeen the horrid fires? Have not the flames burning the fleſh of heretics ſhone in London as well as in Paris and Liſbon? Have we forgot the days of good queen Mary? No; they will be had in everlaſting remembrance; and although burning was out of

of faſhion in queen Elizabeth's days, yet hanging even for religion was not. It is true, her ſucceſſor did not go quite ſo far: But did even king James allow liberty of conſcience? By no means. During his whole reign, what liberty had the Puritans? What liberty had they in the following reign? If they were not perſecuted unto death, (although eventually indeed many of them were, for they died in their impriſonment) yet were they not continually harraſſed by proſecutions in the biſhop's courts or ſtar-chamber? By fines upon fines, frequently reducing them to the deepeſt poverty? And by impriſonment for months, yea, for years together, till many of them, eſcaping with the ſkin of their teeth, left their country and friends, fled to ſeek their bread in the wilds of America? However, we may ſuppoſe all this was at an end under the merry monarch, king Charles the Second. Was it indeed? Where have they lived who ſuppoſe this? To wave a thouſand particular inſtances, what will you ſay to thoſe two public monuments, the Act of Uniformity, and the Act againſt Conventicles? In the former it is enacted, to the eternal honour of the king, lords and commons, at that memorable period, "Every parſon, vicar, or other miniſter whatever, who has any benefice within theſe realms, ſhall, before the next twenty-fourth of Auguſt, openly and publicly

publicly declare, his unfeigned aſſent and conſent to all and every thing contained in the book of Common Prayer, or ſhall, *ipſo facto*, be deprived of all his benefices. Likewiſe if any dean, prebendary, maſter, fellow, chaplain or tutor, of any college, hall, houſe of learning, or hoſpital, any public profeſſion, any other perſon in holy orders, any ſchoolmaſter, or teacher, or tutor in any private family, do not ſubſcribe hereto, he ſhall be, *ipſo facto*, deprived of his place, and ſhall be utterly diſabled for continuing therein. Property for ever! See how well *Engliſh property* was ſecured in theſe golden days! So, by this glorious act, thouſands of men, guilty of no crime, nothing contrary either to juſtice, mercy, or truth, were ſtripped of all they had, of their houſes, lands, revenues, and driven to ſeek where they could, or beg their bread. For what? Becauſe they did not dare to worſhip God according to other men's conſciences. So they and their families were at one ſtroke turned out of houſe and home, and reduced to little leſs than beggary, for no other fault, real or pretended, but becauſe they could not aſſent and conſent to that manner of worſhip which their worthy governors preſcribed! But this was not all. It was farther enacted by the ſame merciful lawgivers, "If any perſon act as a teacher, tutor or ſchoolmaſter, in any private family, before he has ſubſcribed

thereto, he ſhall ſuffer three months impriſonment, without bail or mainprize." Liberty for ever! Here is ſecurity for your perſon as well as your property. By virtue of the Act againſt Conventicles, if any continued to worſhip God according to their own conſcience, they were firſt robbed of their ſubſtance, and if they perſiſted, often of their lives alſo; for this crime, under this, our *moſt religious and gracious king*, (what were they who publicly told he was ſuch?) Engliſhmen were not only ſpoiled of their goods, but denied even the uſe of the free air, yea, and the light of the ſun, being thruſt in dark and loathſome priſons. Were matters much better in the neighbouring kingdom? Nay, they were inexpreſſibly worſe. Unheard of cruelties were practiſed there, from ſoon after the Reſtoration till the Revolution. What fining, plundering, beating, maiming, impriſoning, with the moſt ſhocking circumſtances! For a ſpecimen, look at Dumotter caſtle; where young and old, of both ſexes, (ſick or well, it was all one) were thruſt together between bare walls, and that in the heart of ſummer, without a poſſibility of either lying or ſitting, yea, without any convenience of any kind; till many of them, through hunger, thriſt, heat and ſtench, were ſet at liberty by death! Conſidering this; conſidering how many others were hunted over their native mountains,

taſts, and ſhot whenever they were over taken, with no more ceremony than beaſts; conſidering the drowning, hanging, cutting off of limbs, and various arts of torturing, which were practiſed by order of king Charles, and often in the preſence of king James, who ſeemed to enjoy ſuch ſpectacles; it would be no wonder, if the very name of an Engliſhman was had in abomination from the Tweed to the Orkneys. But is this the caſe at preſent with *us?* Are we abridged of our religious liberty? His late majeſty was deſired, about thirty years ago, to take a ſtep of this kind: but his anſwer was worthy of a king, yea, the king of a free people; "I tell you, while I ſet on the Engliſh throne, no man ſhall be perſecuted for conſcience ſake." And it is certain, he made the promiſe good from the beginning of his reign to the end. But perhaps the caſe is altered now. But does his preſent majeſty tread in his ſteps? If he does *not*, he perſecutes no man for conſcience ſake. If he does, where is the man? I do not aſk, whom has he committed to the flames, or cauſed to die by the common hangman? or, whom has he cauſed to die many deaths, by hunger and thirſt, cold and nakedneſs? But whom has he tortured or thruſt into a dungeon, yea, or impriſoned at all, or fined, for worſhipping God according to his own conſcience, in the preſbyterian, or

or any other way? Compare king Charles, gracious Charles the Second, with king George, and you will know the value of the liberty you enjoy. In the name of wonder, what religious liberty can you deſire, or even conceive, which you have not already? Where is there a nation in Europe, in the habitable world, which enjoys ſuch liberty of conſcience as the Engliſh? I will be bold ſo ſay, there is nothing like it in Holland, in Germany, (Proteſtant or Popiſh) in either the Proteſtant or Popiſh cantons of Swiſſerland; no, nor in any country under the ſun. Have we not in England, full liberty to chooſe any religion, yea, or no religion at all? To have no more religion, yea, than a Hottentot ſhall I ſay? nay, no more than a bull or a ſwine? Whoever therefore in England ſtretches his throat, and bawls for more religious liberty, muſt be totally void of ſhame, and can have no excuſe but want of underſtanding. But is not the ground of this vehement outcry, that we are deprived of our civil liberty? What is *civil liberty?* A liberty to enjoy our lives and fortunes in our own way; to uſe our property, whatever is legally our own, according to our own choice. And can you deny, "that we are robbed of this liberty?" Who are? Certainly I am not. I pray do not face me down that I am. Do not argue me out of my ſenſes. If the great Turk, or the king of Franee, wills that

that a man ſhould die, with or without cauſe, die he muſt. And inſtances of the kind continually occur in England. I am in no more danger of death from king George, than from the queen of Hungary. And if I ſtudy to be quiet, and mind my own buſineſs, I am in no more danger of loſing my liberty than my life; no, nor my property: I mean by any act of the king. If this is in any degree invaded, it is not by the king, or his parliament, or army, but by the good patriots. — Hark! Is hell or Bedlam broke looſe? What roaring is that, loud as the ſea? "It is the patriot mob." Why do they flock about my houſe? "Make haſte! illuminate your windows, in honour of Mr. Wilkes." I can't in conſcience; I think it is encouraging vice. "Then they will all be broken." That is, in plain Engliſh, give them twenty ſhillings, or they will rob you of five pounds. Here are champions for the laws of the land! for liberty and property! O vile horſe-guards!

"That dared, ſo grim and terrible, t'advance
Their miſcreated fronts athwart the way!"

True, they did nothing, and ſaid nothing. Yet, (in default of the civil powers, who did not concern themſelves with the matter) they hindered the mob from finiſhing their work. Why then theſe men, inſtead of any

may

way abridging it, plainly preſerved my liberty and property; and by their benefit, not the care of thoſe to whom it properly belonged, I ſtill enjoy full civil liberty. I am free to live in every reſpect, according to my own choice. My life, my perſon, my property, are ſafe. I am not murdered, maimed, or tortured, at any man's pleaſure; I am not thrown into priſon; I am not manacled; ſee, I have not one fetter, either on my hands or feet: and are you not as free as I am? Are you not at liberty to enjoy the fruit of your labours? Who hinders you from doing it? Does king George? Does lord North? Do any of his majeſty's officers or ſoldiers? No, nor any man living. Perhaps ſome would hinder you, if you acted contrary to law: but this is not liberty; it is licentiouſneſs. Deny the fact who can: am not I free to uſe my ſubſtance according to my own diſcretion? And do not you enjoy the ſame freedom? You cannot, you dare not, deny it. At this hour I am at full liberty to uſe my property as I pleaſe; and ſo are you: you do, in fact, uſe your houſe, your goods, your land, as is right in your own eyes. Does any one take them from you? No; nor does any one reſtrain you from the full enjoyment of them. What then is the matter? What is it then you are making all this pother about? Why are you thus wringing your hands and ſcreaming, to the terror

of

of your quiet neighbours, "Deſtruction! ſlavery! bondage! help, countrymen! our liberty is deſtroyed! we are ruined, chained, fettered, undone!" Fettered! how? Where are the fetters but in your own imagination? There are none, either on your hands or mine. Neither you nor I can ſhew any man in his ſenſes, that we have one chain upon up, even ſo big as a knitting needle. I do not ſay, that the miniſtry are without fault, or that they have *done all things well:* but ſtill I aſk, What is the liberty which we want? Is it not civil or religious liberty? Theſe we have in ſuch a degree as was never before, not from the times of William the Conqueror.* But all this is nothing; this will never ſatisfy the *bellua multorum capitum.* That many headed monſter, the people, roars for liberty of another kind. Many want *Indian liberty*, the liberty of cutting throats, or of driving a brace of balls through the head of ugly looking fellows, whom they cannot abide the ſight of. Many more want the old *Highland liberty*, the convenient liberty of plundering. Many others there are, who want the *liberty of war*, of borrowing their neighbours wives or daughters. And not a few (though they do not always avow it)

* *If the famous Middleſex election was an exception to this; yet obſerve, one ſwallow makes no ſummer.*

it) the liberty of murdering their prince. If you are a reaſonable man, a man of real honour, and conſequently want none of theſe, I beg to know, what would you have? Conſider the thing calmly. What liberty can you reaſonably deſire, which you do not already enjoy? What is the matter with you, and with multitudes of the good people, both in England and Ireland, that they are crying and groaning, as if they were chained to an oar, or barred up in the dungeons of the inquiſition? The plain melancholy truth is this: there is a general infatuation, which ſpeads, like an overflowing ſtream, from one end of the land to the other. And a man muſt have great wiſdom and great ſtrength, or he will be carried away by the torrent. But how can we account for this epidemic madneſs? for it deſerves no better name. We muſt not dare to give the leaſt intimation that the devil has any thing to do with it. No; this *enlightened* age is too wiſe to believe that there is any devil in being. Satan, avaunt! we have driven thee back into the land of ſhadows; keep thou among thy own kindred:

"With hydras, gorgons, and chimeras dire."

Suppoſe it then to be a purely natural phenomenon; I aſk again, How can we account for it? I apprehend, if we could diveſt our ſelves of prejudice, it might be done very eaſily;

eaſily; and that without concerning ourſelves with the hidden ſprings of action, the motives or intentions of men. Letting theſe alone, is there not a viſible, undeniable cauſe, which is quite adequate to the effect? The good people of England have for ſome years paſt been continually fed with poiſon. Doſe after doſe has been adminiſtered to them, for fear the firſt, or ſecond, or tenth, ſhould not ſuffice, of a poiſon whoſe natural effect is, to drive men out of their ſenſes. "Is the *Centaur* not fabulous?" Neither is *Circe's cup*. See how, in every county, city, and village, it is now turning quiet, reaſonable men, into wild bulls, bears, and tigers! But to lay metaphor aſide; how long have the *pubic papers* repreſented one of the beſt of princes as if he had been one of the worſt, as little better than Caligula, Nero, or Domitian? Theſe were followed by *pamphlets* of the ſame kind, and aiming at the ſame point, to make the king appear odious as well as contemptible in the eyes of his ſubjects. Letters ſucceed, wrote in fine language, and with exquiſite art, but filled with the gall of bitterneſs: "Yes, but not againſt the king; Junius does not ſtrike at him, but at the evil adminiſtration." Thin pretence! Does not every man ſee the blow is aimed at the king through the ſides of his miniſters? All theſe are conveyed, week after week, through all London and the nation.

tion. Can any man wonder at the effect of this? What can be more natural? What can be expected, but that they who drink in theſe papers and letters all with greedineſs, will be thoroughly embittered with and inflamed thereby? Will firſt deſpiſe, and then abhor the king? What can we expect, but that by the repeated doſes of this poiſon, they will be perfectly intoxicated, and only wait for a covenient ſeaſon to tear in pieces the royal monſter, (as they think him) and all his adherents. At preſent there are hindrances in the way, ſo that they cannot uſe their teeth as they would. One is, an untoward parliament, who *will not* look upon the king with the ſame eye that they do; but ſtill think he has no more deſign or deſire to enſlave the nation, than to burn the city of London. A ſtill greater hindrance is the army; even lions and bears do not chooſe to encounter them, ſo that theſe men of war do really at this time preſerve the peace of the nation. What then can be done before the people cools, that this precious opportunity be not loſt? What, indeed, but to perſuade the king to diſſolve his Parliament and diſband his army! Nay, let the parliament ſtay as it is; it will ſuffice to diſband the army. If theſe red-coats were but out of the way, the mob would ſoon deal with parliament. *Probatum eſt*; nothing is more eaſy than to keep *malignant members* from the houſe.

Remember

Remember Lord North* not long ago; this was a taſte, a ſpecimen of their activity. What then would they not do if they were maſters of the field, if none were left to oppoſe them? Would not the avenues of both houſes be ſo well guarded, that none but *patriots* would dare to approach. But (as often as you have heard the contrary affirmed) king George has too much underſtanding to throw himſelf into the hands of thoſe men who have given full proof that they bear him no great good will, nor has he reaſon to believe that they are much more fond of his office than of his perſon. They are vehemently fond of monarchy itſelf, whoever the monarch be; therefore, neither their good nor ill words will induce him, in haſte, to leap into the fire with his eyes open. But can any thing be done to open the eyes, to reſtore the ſenſes, of an infatuated nation? Not unleſs the ſtill renewed, ſtill operating cauſe of that infatuation can be removed. But how is it poſſible to be removed, unleſs by reſtraining the licentiouſneſs of the preſs? And is not this remedy worſe than the diſeaſe? Let us weigh this matter a little. There was an antient law in Scotland which made *leaſing-making* a capital crime. By leaſing-making was

* *Rudely inſulted by a turbulent mob as he was going into the houſe.*

meant, telling ſuch *wilful lies* as tended to breed diſſention between the king and his ſubjects. What pity but there ſhould be ſuch a law, enacted in the preſent ſeſſion of parliament! By our preſent laws a man is puniſhable for publiſhing even truth to the detriment of his neighbour. This I would not wiſh. But ſhould not he be puniſhed, who publiſhes palpable lies? And ſuch lies as manifeſtly tend to breed diſſention between the king and his ſubjects? Such, with a thouſand more, was that bare-faced lie of the king's *burſting out into laughter* before the city magiſtrates! Now does not the publiſher of this lie deſerve to loſe his ears more than a common knight of the poſt? And if he is liable to no puniſhment for a crime of ſo miſchievous a nature, what a grievous defect is in our law! and how loud does it call for a remedy! — To return to the point whence we ſet out. You ſee whence aroſe this outcry for liberty, and theſe diſmal complaints that we are robbed of our liberty echoing through the land. It is plain to every unprejudiced man, they have not the leaſt foundation. We enjoy at this day throughout theſe kingdoms ſuch liberty, civil and religious, as no other kingdom or commonwealth in Europe, or in the world, enjoys; and ſuch as our anceſtors never enjoyed from the Conqueſt to the Revolution. Let us be thankful for it to God and the king! Let us

not, by our vile unthankfulneſs, yea, our denial that we enjoy it at all, provoke the King of kings to take it away. By one ſtroke, by taking to himſelf that prince whom we know not how to value, he might change the ſcene, and put an end to our civil as well as religious liberty. Then would be ſeen who were patriots, and who were not; who were real lovers of liberty and their country. The God of love remove that day from us! Deal not with us according to our deſervings; but let us know, at leaſt in this our day, the things which make for our peace!

Vol. XXII. of the Works, p. 38.

METHODISM.

It is not eaſy to reckon up the various accounts that have been given of the people called Methodiſts; very many of them as far remote from truth, as that given by the good gentleman in Ireland — "Methodiſts! ay, they are the people who place all religion in wearing long *beards*."

Abundance of miſtakes which are current concerning them have undoubtedly ſprung from this: men lump together, under this general name, many who have no manner of connection with each other; and then whatever any of theſe ſpeak or do is of courſe imputed to all.

The preſent ſhort account may prevent perſons of a calm and candid diſpoſition from doing this; although men of a warm or prejudiced ſpirit will do juſt as they did before. But let it be obſerved, this is not deſigned for a *defence* of the Methodiſts, (ſo called) or any part of them: it is a bare *relation* of a ſeries of naked facts, which alone may remove abundance of miſunderſtandings.

In November, 1729, four young gentlemen of Oxford, Mr. John Weſley, fellow of Lincoln-college; Mr. Charles Weſley, ſtudent of Chriſt-church; Mr. Morgan, commoner of Chriſt-church; and Mr. Kirkham, of Merton-college; began to ſpend ſome evenings in the week together in reading, chiefly the Greek Teſtament. The next year two or three of Mr. John Weſley's pupils deſired the liberty of meeting with them; and afterwards one of Mr. Charles Weſley's pupils. It was in 1732, that Mr. Ingham, of Queen's-college, and Mr. Broughton, of Exeter, were added to their number. To theſe, in April, was joined Mr. Clayton, of Brazen-Noſe, with two or three of his pupils. About the ſame time Mr. James Hervey was permitted to ſpeak with them, and in 1735, Mr. Whitfield.

The exact regularity of their lives, as well as ſtudies, occaſioned a young gentleman of Chriſt-Church to ſay, "Here is a new ſet of Metho-

Methodiſts ſprung up:" alluding to ſome antient phyſicians who were ſo called. The name was new and quaint; ſo it took immediately, and the Methodiſts were known all over the univerſity.

They were all zealous members of the church of England; not only tenacious of all her doctrines, ſo far as they knew them, but of all her diſcipline, to the minuteſt circumſtance. They were likewiſe zealous obſervers of all the univerſity ſtatutes, and that for conſcience ſake: but they obſerved neither theſe, nor any thing elſe, any farther than they conceived it was bound upon them by that one book, the Bible; it being their one deſire and deſign, to be downright Bible Chriſtians: taking the Bible, as interpreted by the primitive church and our own, for their whole and ſole rule.

The one charge then advanced againſt them was, that they were righteous overmuch; that they were abundantly too ſcrupulous and too ſtrict, carrying things to great extremes: in particular, that they laid too much ſtreſs upon the rubrics and canons of the church; that they inſiſted too much on obſerving the ſtatutes of the univerſity; and that they took the Scriptures in too ſtrict and literal a ſenſe; ſo that if they were right, *few* indeed would *be ſaved*.

In October, 1735, Mr. John and Charles Weſley, and Mr. Ingham, left England, with

a deſign to go and preach to the Indians in Georgia: but the reſt of the gentlemen continued to meet, till one and another was ordained and left the univerſity; by which means, in about two years times ſcarce any of them was left.

In February, 1738, Mr. Whitfield went over to Georgia, with a deſign to aſſiſt Mr. John Weſley; but Mr. Weſley juſt then returned to England. Soon after he had a meeting with Meſſrs. Ingham, Stonhouſe, Hall, Hutchins, Kinchet, and a few other clergymen, who all appeared to be of one heart, as well as of one judgment, reſolved to be Bible-Chriſtians at all events, and wherever they were, to preach with all their might, plain, old, Bible-Chriſtianity. — They were hitherto perfectly regular in all things, and zealouſly attached to the church of England. Mean time they began to be convinced, that by *grace we are ſaved through faith*; that juſtification by faith, was the doctrine of the church as well as of the Bible. As ſoon as they *believed* they *ſpake*; ſalvation by faith being now their ſtanding topic: indeed, this implied three things; 1. that men are all by nature *dead in ſin*, and conſequently *children of wrath*; 2. that they are *juſtified by faith alone*; 3. that faith produces inward and outward holineſs: and theſe points they inſiſted on day and night. In a ſhort time they became popular preachers.

The

The congregations were large wherever they preached. The former name was then revived; and all these gentlemen, with their followers, were entitled Methodists.

In March, 1741, Mr. Whitfield being returned to England, entirely separated from Mr. Wesley and his friends, "Because he did not hold the *decrees*." Here was the first breach which warm men persuaded Mr. Whitfield to make, merely for a difference of opinion. Those, indeed, who believed *universal redemption*, had no desire at all to separate: but those who held *particular redemption*, would not hear of any accommodation, being determined to have no fellowship with men that "were in so dangerous errors." So there were now two sorts of Methodists, so called; those for *particular*, and those for *general redemption*. Not many years passed, before William Cudworth and James Relly separated from Mr. Whitfield. These were properly Antinomians, absolute, avowed enemies to the law of God, which they never preached, or professed to preach, but termed all Legalists who did. With them, *preaching the law* was an abomination. They had nothing *to do* with the law; they would *preach Christ*, as they called it; but without one word either of holiness or good works. Yet these were denominated Methodists, although differing from Mr. Whitfield, both in judgment and practice, abundantly more than

Mr. Whitfield did from Mr. Weſley. In the mean time Mr. Venn and Mr. Romaine began to be ſpoken of; and not long after, Mr. Madan and Mr. Berridge, with a few other clergymen, who, although they had no connection with each other, yet preaching *ſalvation by faith*, and endeavouring to live accordingly, to be Bible-Chriſtians, were ſoon included in the general name of Methodiſts; and ſo, indeed, were all others who preached *ſalvation by faith*, and appeared more *ſerious* than their neighbours. In 1762, George Bell, and a few other perſons, began to ſpeak great words. In the latter end of the year they foretold, that the world would be at an end on the 28th of February. Mr. Weſley, with whom they were then connected, withſtood them both in public and private. This they would not endure; ſo in January and February, 1763, they ſeparated from him. Soon after, Mr. Maxfield, one Mr. Weſley's preachers, and ſeveral of the people, left Mr. Weſley; but ſtill Mr. Maxfield and his adherents go under the general name of Methodiſts. At preſent, thoſe who remain with Mr. Weſley are moſtly church of England men. They love her articles, her homilies, her liturgy, her diſcipline, and unwillingly vary from her in any inſtance. Mean time, all who preach among them declare, *we are all by nature children of wrath: but by grace we are ſaved through faith*; ſaved both

both from the guilt and power of ſin. They endeavour to *live* according to what they preach, to be plain Bible-Chriſtians; and they meet together at convenient times to encourage one another therein. They tenderly love many that are Calviniſts, though they do not love their opinions. Yea, they love the Antinomians themſelves: but it is with a love of compaſſion only; for they hate their doctrines with a perfect hatred; they abhor them as they do hell fire; being convinced nothing can ſo effectually deſtroy all faith, all holineſs, and all good works. With regard to theſe, Mr. Relly and his adherents, it would not be ſtrange if they ſhould grow into reputation; for they will never ſhock the world, either by the harſhneſs of their doctrine, or the ſingularity of their behaviour. But let thoſe who determine both to preach and to live the Goſpel, expect that men will *ſay all manner of evil of them. The ſervant is not above his maſter, nor the diſciple above his Lord.* If then then they have called the maſter of the houſe, Beelzebub, how much more them of his houſehold? It is their duty, indeed, *as much as lieth in them, to live peaceably with all men.* But when they labour after peace, the world will *make themſeves ready for battle.* It is their conſtant endeavour *to pleaſe all men, for their good to edification:* but yet they know it cannot be done; they remember the words

of the apoſtle; *if I yet pleaſe men, I am not the ſervant of Chriſt.* They go on, therefore, *through honour and diſhonour, through evil report and good report*; deſiring only, that their maſter may ſay in that day, "Servants of God, well done."

POWE'R.

By power, I here mean *ſupreme power*, the power over life and death, and conſequently over our liberty and property, and all things of an inferior nature. In many nations this power has in all ages been lodged in a ſingle perſon. This has been the caſe in almoſt the whole eaſtern world from the earlieſt antiquity; as in the celebrated empires of Aſſyria, of Babylon, of Medea, Perſia, and many others: and ſo it remains to this day, from Conſtantinople to the fartheſt India. The ſame form of government obtained very early, in very many parts of Afric, and remains in moſt of them ſtill, as well as in the empires of Morocco and Abyſſinia. The firſt adventurers to America found abſolute *monarchy* eſtabliſhed there alſo; the whole power being lodged in the emperor of Morocco and the yncas of Peru: nay, and many of the nations of Europe were governed by ſingle perſons; as Spain, France, the Ruſſias, and ſeveral other nations, are at this day. But in others, the power has been lodged in a few, chiefly the rich

rich and noble. This kind of government, uſually ſtiled *ariſtocracy*, obtained in Greece, and in Rome, after many ſtruggles with the people, during the latter ages of the republic: and this is the government which at preſent ſubſiſts in various parts of Europe. In Venice, indeed, as well as in Genoa, the ſupreme power is nominally lodged in one, namely, the doge: but in fact he is only a royal ſhade; it is really lodged in a few of the nobles. Where the people have the ſupreme power, it is termed a *democracy*. This ſeems to have been the antient form of government in ſeveral of the Grecian ſtates: and ſo it was at Rome for ſome ages after the expulſion of their kings. From the earlieſt authentic records, there is reaſon to believe it was for eſpouſing the cauſe of the people, and defending their rights againſt the illegal encroachments of the nobles, that Marcus Coriolanus was driven into baniſhment, and Manlius Capitolinus, as well as Tiberius and Caius Gracchus, were murdered. Perhaps formerly the popular government ſubſiſted in ſeveral ſtates: but it is ſcarce now to be found, being every where ſwallowed up either in monarchy or ariſtocracy. But the grand queſtion is, not in whom this power is lodged? but from whom it is ultimately derived? What is the origin of power? What is its primary ſource? This has been long a ſubject of debate; and it has been debated with

the utmoſt warmth, by a variety of diſputants: but as earneſt as they have been on each ſide of the queſtion, they have ſeldom come to any good concluſion, but have left the point undecided ſtill, to be a ball of contention to the next generation. But is it impoſſible, in the nature of things, to throw any light on this obſcure ſubject? Let us make the experiment; let us (without pretending to *dictate*, but deſiring every one to uſe his own judgment) try to find out ſome ground whereon to ſtand, and go as far as we can toward anſwering the queſtion: and let not any man be angry on the account, ſuppoſe we ſhould not agree axactly. Let every one enjoy his own opinion, and give others the ſame liberty.—Now I cannot but acknowledge, I believe an old book, commonly called the Bible, to be true. Therefore I believe, *there is no power but from God*, (Rom. xiii. 1.) *The powers that be, are ordained of God.* There is no *ſubordinate power* in any nation, but what is derived from the ſupreme power therein. So in England, the king; in the United Provinces, the ſtates, are the fountain of all power. And there is no *ſupreme power*, no power of the ſword, of life and death, but what is derived from God, the ſovereign of all. But have not the *people*, in every age and nation, the right of diſpoſing of this power? Of inveſting therewith who they pleaſe, either one or more perſons; and

and that, in what proportion they see good, and upon what conditions? Consequently, if those conditions are not observed, have they not a *right* to take away the power they gave? And does not this imply, that they are the judges whether those conditions are observed or not? Otherwise, if the receivers were judges of their own cause, this right would fall into nothing. To prove this, that that the *people* in every country are the source of power, it is argued thus: "all men living upon earth are naturally equal; none is above another; and all are naturally free, masters of their own actions. It manifestly follows, no man can have any power over another, unless by his own consent. The power, therefore, which the governors of any nation enjoy, must be originally derived from the *people*, and pre-supposes an *original compact* between them and their first governors." This seems to be the opinion which is now generally espoused by men of understanding and education; and that (if I do not mistake) not in England alone, but almost in every civilised nation: and it is usually espoused with the fullest and strongest persuasion, as a truth little less than self evident; as what is clear beyond all possibility of doubt, what commands the assent of all reasonable men. Hence, if any man affected to deny it, he would in most companies be rather hooted at than argued with; it being so absurd

abſurd to oppoſe what is confirmed by the general ſuffrage of mankind; but ſtill (ſuppoſe it need no proof) it may need a little explaining; for every one does not underſtand the term. Some will aſk, Who are *the people?* Are they *every man, woman, and child?* Why not? Is it not allowed, is it not affirmed, is it not our fundamental principle, our inconteſtable, ſelf evident axiom, that "all perſons living upon earth are naturally equal? That all human creatures are naturally free? Maſters of their own actions? That none can have any power over others, but by their own conſent?" Why then ſhould not every man, woman, and child, have a voice in placing their governors? in fixing the meaſure of power to be intruſted with them? and the conditions on which it is entruſted? And why ſhould not every one have a voice in diſplacing them too, ſeeing it is undeniable, they that gave the power have a right to take it away? Do not quibble or ſhuffle. Do not evade the queſtion; but come cloſe to the point. I aſk, by what argument do you prove, that women are not naturally as free as men? And if they are, why have they not as good a right to chooſe their own governors? Who can have any power over free, rational creatures, but by their own conſent? And are they not free by nature as well as we? Are they not rational creatures? But ſuppoſe we exclude women from uſing their natural right, by might over-

overcoming right, by main ſtrength; (for it is ſure that we are ſtronger than they: I mean that we have ſtronger limbs, if we have not ſtronger reaſon) what pretence have we for excluding men like ourſelves, yea, thouſands and tens of thouſands, barely becauſe they have not lived one and twenty years? "Why they have not wiſdom or experience to judge concerning the qualifications neceſſary for governors?" I anſwer, firſt, who has? How many of the voters of Great Britain? One in twenty? One in an hundred? If you exclude all who have not this wiſdom, you will leave few behind. But, ſecondly, wiſdom and experience are nothing to the purpoſe, you have put the matter upon another iſſue, are they men? that is enough. Are they human creatures? Then they have a right to chooſe their own governors; an indefeaſible right; a right inherent, inſeparable from human nature. "But in England at leaſt, they are excluded by law;" but did they conſent to the making of this law? If not, by your original ſuppoſition, it can have no power over them. I therefore utterly deny that we can, conſiſtently with that ſuppoſition, debar either women or minors from chooſing their own governors.—But ſuppoſe we exclude them by main force, (which it is certain we are able to do ſince, though they have moſt votes, they have leaſt ſtrength) are all that remain,

all

all *men of full age*, the people? Are all males then, that have lived one and twenty years, allowed to chooſe their own governors? "Not at all; not in England, unleſs they are freeholders, unleſs they have forty ſhillings a-year," worſe and worſe. After depriving half the human ſpecies of their natural right for want of a beard; after depriving myriads more for want of a ſtiff beard, for not having lived one and twenty years; you rob others (probably ſome hundred thouſands) of their birth-right for want of money! yet not altogether on this account neither; if ſo, it might be more tolerable. But here is an Engliſhman, who has money enough to buy the eſtates of fifty freeholders, and he muſt not be numbered among *the people*, becauſe he has not two or three acres of land! how is this? By what right do you exclude a man from being one of the people, becauſe he has not forty ſhillings a-year, yea or not a groat? Is he not a man whether he be rich or poor? Has he not a ſoul and a body? Has he not the nature of a man? conſequently all the rights of a man, all that flow from human nature? And among the reſt, that of not being controlled by any, but by his own conſent? "But he is excluded by law," by what law? by a law of his own making? Did he conſent to the making of it? Before this law was paſt, was his conſent either obtained or aſked? If not,

not, what is this law to him? No man, you aver, has any power over another, but by his own conſent: of conſequence, a law made without his conſent, is with regard to him null and void. You cannot ſay otherwiſe, without deſtroying the ſuppoſition that none can be governed but by his own conſent.—See, now, to what your argument comes; you affirm, all power is derived from *the people*; and preſently exclude one-half of the people from having any part or lot in the matter. At another ſtroke, ſuppoſe England to contain eight millions of people, you exclude two millions: or at a third, ſuppoſe two millions left, you exclude three-fourths of theſe; and the poor pittance that remains, by I know not what figure of ſpeech, you call, *the people of England!*—Hitherto we have endeavoured to view this point in the mere light of reaſon; and even by this means it manifeſtly appears, that this ſuppoſition, which is ſo high in vogue, which is ſo generally received, nay, which has been palmed upon us with ſuch confidence, as undeniable and ſelf-evident, is not only falſe, not only contrary to reaſon, but contradictory to itſelf: the very men who are moſt poſitive that the people are the ſource of power, being brought into an inextricable difficulty by that ſingle queſtion, "Who are the people?" Reduced to a neceſſity of either giving up the point, or

or owning that by *the people*, they mean ſcarce a tenth part of them,—But we need not reſt the matter entirely on reaſoning; let us appeal to matter of fact. And becauſe we cannot have ſo clear and certain a proſpect of what is at too great a diſtance, whether of time or place, let us only take a view of what has been in our own country, for ſix or ſeven hundred years. I aſk then, when and where did *the people* of England, (even ſuppoſe by that word, *the people*, you mean only an hundred thouſand of them) chooſe their own governors? Did they chooſe, to go no farther, William the Conqueror? Did they chooſe king Stephen or king John? As to thoſe that regularly ſucceeded their fathers, it is plain *the people* are out of the queſtion. Did they chooſe Henry the Fourth, Edward the Fourth, or Henry the Seventh? Who will be ſo hardy as to affirm it? Did *the people* of England, or but fifty thouſand of them, chooſe queen Mary, or queen Elizabeth? To come nearer to our own times, did they chooſe king James the Firſt? Perhaps you will ſay, "But if the people did not *give* king Charles the ſupreme power, at leaſt they took it away from him; ſurely you will not deny this?" Indeed I will; I deny it utterly. The *people of England* no more took away his power, than they cut of his head. "Yes, the parliament did, and they are the people."

No,

No, the parliament did not; the lower houſe, the houſe of commons is not *the parliament*, any more than it is the nation. Neither were thoſe who then ſat the houſe of commons: no, nor one quarter of them. But ſuppoſe they had been the whole houſe of commons, yea, or the whole parliament, by what rule of logic will you prove, that ſeven or eight hundred perſons are *the people* of England? "Why, they are the delegates of the people; they are choſen by them." No, not by one-half, not by a quarter, not by a tenth part of them: ſo that *the people*, in the only proper ſenſe of the word, were innocent of the whole affair. "But you will allow, *the people* gave the ſupreme power to king Charles the Second at the Reſtoration." I will allow no ſuch thing; unleſs by *the people* you mean general Monck and fifteen thouſand ſoldiers. "However you will not deny, that *the people* gave the power to king William at the Revolution." Nay, truly, I muſt deny this too, I cannot poſſibly allow it; although I will not ſay, that William the Third obtained the royal power as William the firſt did, although he did not claim it by conqueſt, which would have been an odious title; yet certain it is, that he did not receive it by any act or deed of *the people*; their conſent was neither obtained nor aſked; they were never conſulted on the matter. It was not therefore *the people*

people that give him the power; no, nor even the parliament. It was the *convention*, and none elſe. "Who were the *convention?*" They were a few hundred lords and gentlemen, who, obſerving the deſperate ſtate of public affairs, met together on that important occaſion; ſo that ſtill we have no ſingle inſtance, in above ſeven hundred years, of *the people* of England's conveying the ſupreme power, either to one or more perſons. Indeed, I remember in all hiſtory, both antient and modern, but one inſtance of ſupreme power conveyed by the *people*; if we mean thereby, though not all the people, yet a great majority. This celebrated inſtance occurred at Naples, in the middle of the laſt century, where *the people*, properly ſpeaking, that is, men, women, and children, claimed and exerted their natural right in favour of Thomas Aniello, (vulgarly called Maſanello) a young fiſherman. But will any one ſay, he was the only governor for theſe thouſand years who has had a proper right to the ſupreme power. I believe not; nor, I apprehend, does any one deſire that *the people* ſhould take the ſame ſteps in London. So much both for reaſon and matter of fact. But one ſingle conſideration, if we dwell a little upon it, will bring the queſtion to a ſhort iſſue. It is allowed, no man can diſpoſe of another's life but by his own conſent. I add, no, nor with his conſent; for

no

no man has a right to diſpoſe of his own life. The Creator of man has the ſole right to take the life which he gave. It is an indiſputable truth, *Nihil dat quod non habet*; none gives what he has not. It plainly follows, that no man gives to another a right which he never had himſelf; a right which only the Governor of the world has, even the wiſer heathens being judges; but which no man upon the face of the earth either has or can have. No man, therefore, can give the power of the ſword, any ſuch power as implies a right to take away life. Wherever it is, it muſt deſcend from God alone, the ſole diſpoſer of life and death. The ſuppoſition, then, that *the people* are the origin of power, is every way indefenſible. It is abſolutely overturned by the very principle on which it is ſuppoſed to ſtand; namely, that a right of chooſing his governors belongs to every partaker of human nature. If this be ſo, then it belongs to every individual of the human ſpecies; conſequently, not to freeholders alone, but to all men; not to men only, but to women alſo; nor only to adult men and women, to thoſe who have lived one and twenty years, but to thoſe who have lived eighteen or twenty, as well as thoſe who have lived threeſcore. But none did ever maintain this, nor probably ever will; therefore this boaſted principle falls to the ground, and the whole

ſuperſtructure with it. So common ſenſe brings us back to the grand truth, *There is no power but of God.*

Vol. XXII. of the Works, p. 59.

CELIBACY.

The forbidding to marry, as it is well known the church of Rome does, and has done for ſeveral ages, (in which *marriage* is abſolutely forbidden, not only to all religious orders, but to the whole body of the clergy) is numbered, by the great apoſtle, among *the doctrines of devils.* And among the ſame we need not ſcruple to number the *deſpiſing* or *condemning* marriage; as do many of thoſe in the Romiſh church, who are uſually termed *myſtic* writers. One of theſe does not ſcruple to affirm, "Marriage is only *licenſed fornication.*" But the Holy Ghoſt ſays, *Marriage is honourable in all, and the bed undefiled.* Nor can it be doubted but perſons may be as holy in a married, as in a ſingle ſtate. In the latter clauſe of the ſentence, the apoſtle ſeems to guard againſt a miſtake, into which ſome ſincere Chriſtians have fallen; particularly, when they have juſt found ſuch a liberty of ſpirit as they had not before experienced. They imagine a *defilement* where there is none, *and fear where no fear is.* And it is poſſible this very fear of ſin may drive them into ſin; for

for it may induce married perſons to *defraud each other*, forgetting the expreſs determination of the apoſtle; *The wife hath not power of her own body, but the huſband; and the huſband hath not power of his own body, but the wife*, 1 Cor. vii. 4. And yet we muſt not forget what the apoſtle ſubjoins in the following verſes: *I ſay to the unmarried and widows, it is good for them if they abide even as I*, (ver. 8.) *Art thou bound unto a wife? Seek not to be looſed. Art thou looſed from a wife? Seek not a wife. But if thou marry, thou haſt not ſinned. Nevertheleſs, ſuch ſhall have trouble in the fleſh*, (ver. 27, 28.) *I would have you without careful neſs. He that is unmarried careth for the things of the Lord, how he may pleaſe the Lord; but he that is married careth for the things of the world, how he may pleaſe his wife. The unmarried woman careth for the things of the Lord, that ſhe may be holy both in body and ſpirit; but ſhe that is married careth for the things of the world, how ſhe may pleaſe her huſband. And this I ſpeak for your own profit, that you may attend upon the Lord without diſtraction*, (ver. 32, 35.) But though *it is good for a man not to touch a woman*, (ver. 1.) yet is not an univerſal rule. I *would* indeed, ſays the apoſtle, *that all men were as myſelf*, (ver. 7.) but that cannot be; for *every man has his proper gift of God, one after this manner, another after that.*

that. If then *they cannot contain, let them marry; for it is better to marry than burn,* (ver. 9.) *To avoid fornication, let every man have his own wife, and let every woman have her own husband.* Exactly agreeable to this are the words of our Lord, when the apostles said, *If the case be so, it is good not to marry. He said unto them, All men cannot receive this saying, but they to whom it is given; for there are some eunuchs who were so born from their mother's womb; there are some who were made eunuchs by men; and there are eunuchs who have made themselves eunuchs, for the kingdom of heaven's sake. He that is able to receive it, let him receive it,* (Matthew xix 11, 12.) But who is *able to receive this saying?* To abstain from marriage, and yet not to *burn?* It behoves every one here to judge for himself: none is called to judge for another. In general, I believe, every man is *able to receive it,* when he is first justified. I believe every one then conceives this gift; but with most it does not continue long. Thus much is clear: it is a plain matter of fact, which no man can deny. It is not so clear, whether God withdraws it of his own good pleasure, or for any fault of ours. I incline to think, it is not withdrawn without some fault on our part: but be that as it may, I have now only to do with those who are still *able* to *receive this saying.* To this happy few I say, know the advantages you enjoy, many of which

which are pointed out by the apoſtle himſelf. You may be *without carefulneſs*. You are under no neceſſity of *caring for the things of the world*. You have only to *care for the things of the Lord, how you may pleaſe the Lord*. One care alone lies upon you, *how you may be holy both in body and ſpirit*. You may *attend upon the Lord without diſtraction*. *While others, like Martha, are cumbered with much ſerving, and drawn* hither and thither by *many things*, you may remain centered in God, ſitting, like Mary, at the maſter's feet, and liſtening to every word of his mouth. You enjoy a bleſſed liberty from the *trouble in the fleſh*, which muſt more or leſs attend a married ſtate, from a thouſand nameleſs domeſtic trials which are found ſooner or later in every family. You are exempt from numberleſs occaſions of *ſorrow* and *anxiety*, with which heads of families are intangled: eſpecially thoſe who have ſickly, or weak, or unhappy, or diſobedient children. If your ſervants are wicked, you may put them away, and your relation to them ceaſes; but what could you do with a wicked ſon or daughter? How could you diſſolve that relation? Above all, you are at liberty from the greateſt of all intanglements, the loving *one* creature *above all others*. Is it *poſſible* to do this without ſin, without any impeachment of our love to God? But how inconceivably *difficult*, to give God *our whole*

heart, while a creature has *ſo large* a ſhare of it? How much more eaſily may we do this, when the heart is tenderly indeed, but equally attached to more than one, or at leaſt, without any great inequality? What angelic wiſdom does it require to give enough of our affection, and not *too much* to ſo near a relation?—And how much eaſier is it (juſt to touch on one point more) wholly to conquer our *natural deſires*, than to gratify them exactly *ſo far* as chriſtian temperance allows? Juſt ſo far as every pleaſure of ſenſe prepares us for taking pleaſure in God. You have *leiſure* to improve yourſelf in every kind, to wait upon God in public and private, and to do good to your neighbour in various ways, as chriſtian prudence ſhall ſuggeſt: whereas, thoſe who are married, are neceſſarily taken up with the things of the world. You may give *all* your *wordly ſubſtance* to God, nothing need hinder; you have no increaſing family; you have no wife or children to provide for, which might occaſion a thouſand doubts (without any extraordinary meaſure of divine light) whether you had done either too much or too little for them. You may *make yourſelf friends of* all *the mammon of unrighteouſneſs* which God intruſts you with; having none that has any right to complain, or to charge you with unkindneſs for ſo doing. You may lay out all your talents of

every kind, entirely for the glory of God; as you have none elſe to pleaſe, none to regard, but him *that lived and died for you.* I ſay, ſecondly, *prize* the advantages you enjoy; know the value of them as others do after they have loſt them. Pray conſtantly and fervently for this very thing, that God would teach you to put a due value upon them; and let it be matter of daily thankſgiving to God, that he has made you partaker of theſe benefits. Indeed the more full and explicit you are herein, the more ſenſible you will be of the cauſe you have to be thankful; the more lively conviction you will have of the greatneſs of the bleſſing.— If you know and duly prize the advantages you enjoy, then be careful to keep them; but this (as eaſy as it may ſeem) it is impoſſible you ſhould do by your own ſtrength: ſo various, ſo frequent, and ſo ſtrong are the temptations which you will meet with to caſt them away. Not only the children of God will undoubtedly tempt you thereto; and that partly by the moſt plauſible reaſons, partly by the moſt artful perſuaſions, and to re-call the temptation again and again, and preſs it cloſe upon your heart. You have need, therefore, to uſe every help; and the firſt of theſe is earneſt prayer. Let no day paſs without this, without praying for this very thing, that God would work what with men is impoſſible: that he would vouch-

ſafe to preſerve his own gift, and that you may not ſuffer any loſs this day, either by the ſubtlety or power of devils or men, or the deceitfulneſs of your own heart.—A ſecond help may be, the converſing frequently and freely with thoſe of your own ſex who are like minded; it may be of infinite ſervice to diſcloſe to theſe the very ſecrets of your hearts, eſpecially the weakneſſes ſpringing from your natural conſtitution, or education, or long contracted habit, and the temptations which from time to time moſt eaſily beſet you. Adviſe with them on every circumſtance that occurs; open your heart without reſerve: by this means a thouſand devices of ſatan will be brought to nought. Innumerable ſnares will be prevented, or you will paſs through them without being hurt: yea, and if at ſome time you ſhould have ſuffered a little, the wound will ſpeedily be healed.—I ſay, of *your own ſex*; for in the third place, it will be highly expedient to avoid all needleſs converſation, much more all intimacy with thoſe of the other ſex; ſo expedient, that unleſs you obſerve this, you will ſurely caſt away the gift of God. Say not, "But they have much grace and much underſtanding:" ſo much the greater is the danger. There would be leſs fear of your receiving hurt from them, if they had leſs grace or leſs underſtanding; and whenever any of theſe are thrown in your

way, *make a covenant with your eyes*, your ears, your hands, and that you do not indulge yourſelf in any that are called *innocent freedoms*. Above all, *keep your heart with all diligence*; check the firſt riſings of deſire; watch againſt every ſally of imagination, particularly if it be pleaſing. If it is darted in whether you will or no, yea let no *vain thought lodge within you*. Cry out, "My God and my all, I am thine, thine alone! I *will* be thine for ever! O ſave me from ſetting up an idol in my heart! Save me from taking any ſtep toward it! Still bring my *every thought into captivity, to the obedience of Chriſt*."—"But how ſhall I attain to, or how preſerve this ſtrength and firmneſs of ſpirit? In order to this, I adviſe you, (need I ſay to avoid the ſin of *Onan*, ſeeing ſatan will not caſt out ſatan?) or rather avoid with the utmoſt care, all *ſoftneſs* and *effeminacy*; remembering the expreſs denunciation of an inſpired writer, the *ſoft* or *effeminate*, whether poor or rich, (the apoſtle does not make any difference upon that account) *ſhall not inherit the kingdom of God*. Avoid all delicacy, firſt in ſpirit, then in apparel, food, lodging, and a thouſand nameleſs things; and this the more ſpeedily and the more reſolutely, if you have been long accuſtomed thereto. Avoid all needleſs ſelf-indulgences, as well as *delicacy* and *ſoftneſs*; all theſe tend to breed or cheriſh

thoſe appetites and paſſions, which you have renounced for Chriſt's ſake. They either create or increaſe thoſe deſires, which *for the kingdom of Heaven's ſake* you are determined not to gratify. Avoid all *ſloth*, *inactivity*, *indolence*; keep no more than nature requires; be never idle; and uſe as much bodily exerciſe as your ſtrength will allow. I dare not add Monſieur Paſcal's rule, avoid *all pleaſure*; it is not poſſible to avoid all pleaſure, even of ſenſe, without the deſtroying the body; neither doth God require it at our hands. It is not his will concerning us, on the contrary he *giveth us all things to enjoy*; ſo we enjoy them to his glory. But I ſay, avoid all *that* pleaſure, which any way hinders you from enjoying him: yea, all ſuch pleaſure as does not prepare you for taking pleaſure in God. Add to this, *conſtant* and *continued* courſe of *univerſal* ſelf-denial, the *taking up your croſs daily*, the *enduring hardſhip as a good ſoldier of Jeſus Chriſt*. Remember *the kingdom of Heaven ſuffers violence, and the violent take it by force*. This is the way; walk therein; think not of a ſmoother path. Add to your other exerciſes, conſtant and prudent *faſting*, and the Lord will uphold you with his hand. I adviſe you, laſtly, if you deſire to keep them, uſe all the advantages you enjoy. Indeed without this, it is utterly impoſſible to keep them; for the mouth of the

the Lord hath ſpoken (the word which cannot be broken, which muſt be fulfilled, with regard to all the good gifts of God) *to him that hath*, uſes what he hath, *ſhall be given; and he ſhall have more abundantly; but from him that hath not*, uſes it not, *ſhall be taken even that which he hath.*— Would you therefore retain what you now have, what God hath already given? If ſo, *giving all diligence*, uſe it to the uttermoſt. *Stand faſt* in every inſtance of the *liberty wherewith Chriſt hath made you free.* Be not *intangled* again in the *cares of this life, but caſt all your care on him that careth for you. Be careful for nothing, but in every thing make your requeſts known unto God with thankſgiving.* See that you *wait upon the Lord without diſtinction:* let nothing move you from your center. *One thing is needful*; to ſee, love, follow Chriſt, in every thought, word, and work. Flee the *ſorrow of this world:* it worketh death. Let not your heart be *troubled.* In all circumſtances, let your *ſoul magnify the* Lord, and your *ſpirit rejoice in God your Saviour.* Preſerve a conſtant ſerenity of mind, an even chearfulneſs of ſpirit. Keep at the utmoſt diſtance from *fooliſh deſires*, from deſiring any happineſs but in God. Still let all your deſire be to him, and to the remembrance of his name. Make full uſe of all the leiſure you have: never be unemployed; *never triflingly employed*; let every

hour turn to ſome good account. Let not a ſcrap of time be ſquandered away: *gather up the fragments, that nothing be loſt.* Give all your time to God; lay out the whole, as you judge will be moſt to his glory: in particular, ſee that you waſte no part of it in unprofitable converſation; but let all your diſcourſe *be ſeaſoned with ſalt, and meet to adminiſter grace to the hearers.* Give all your money to God. You have no pretence for *laying up treaſure upon earth.* While you "gain all you can," and "ſave all you can," that is all you have. Lay out all your talents of every kind, in doing all good to all men; knowing that *every man ſhall receive his own reward, according to his own labour.* Upon the whole, without diſputing, whether the married or ſingle life be the more perfect ſtate, (an idle diſpute; ſince perfection does not conſiſt in any outward ſtate whatever, but in an abſolute devotion of all our heart and all our life to God:) we may ſafely ſay, bleſſed are *they who have made themſelves eunuchs for the kingdom of heaven's ſake:* who abſtain from things lawful in themſelves, in order to be more devoted to God. Let them never forget thoſe remarkable words,* *Peter ſaid, lo, we have left all and followed thee. And Jeſus anſwered and ſaid, Verily I ſay unto you,* (a preface denoting both the certainty and importance of what is ſpoken) *There is no*

* *Mark x.* 28. 30.

no man that hath left (either by giving them up, or by not accepting them) *houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpels, but he ſhall receive an hundred fold; now, in this time; and, in the world to come, eternal life.*

Vol. XXIV. of the Works, p. 252.

A LETTER TO A FRIEND CONCERNING TEA.

Newington, Dec. 10, 1748.

Dear Sir,

I have read your letter with attention, and much approve of the ſpirit with which it is wrote. You ſpeak in love. I deſire to do ſo too, and then no harm can be done on either ſide. You appear not to be wedded to your own opinion, but open to farther conviction. I would willingly be of the ſame temper; not obſtinately attached to either ſide of the queſtion. I am clearly ſatisfied of the neceſſity of this, a willingneſs to ſee what as yet I ſee not: for I know, an unwillingneſs to be convinced, would utterly blind either you or me; and that if we are *reſolved* to retain our preſent opinion, reaſon and argument ſignify nothing — I ſhall not therefore, it is time or pains miſemployed, but proceed to give the whole cauſe a ſecond hearing; to recite the occaſion of every ſtep I have taken, and the motives inducing me

ſo to do; and then to conſider, whatſoever either you or others have urged on the contrary ſide of the queſtion.

Twenty-nine years ſince, when I ſpent a few months at Oxford, having, as I apprehended, an exceeding good conſtitution, and being otherwiſe in health, I was a little ſurpriſed at ſome ſymptoms of a paralytic diſorder. I could not imagine what ſhould occaſion the ſhaking of my hand, till I obſerved it was always worſt after breakfaſt, and that if I intermitted drinking tea for two or three days, it did not ſhake at all. Upon enquiry, I found tea had the ſame effect upon others alſo of my acquaintance; and therefore ſaw, that this was one of its natural effects (as ſeveral phyſicians have often remarked) eſpecially, when it is largely and frequently drank; and moſt of all on perſons of weak nerves. Upon this I leſſened the quantity, drank it weaker, and added more milk and ſugar: but ſtill for above ſix and twenty years I was more or leſs ſubject to the ſame diſorder. July was two years, I began to obſerve, that abundance of the people in London with whom I converſed, laboured under the ſame, and many other paralytic diſorders, and that in a much higher degree; inſomuch that ſome of their nerves were quite unſtrung, their bodily ſtrength quite decayed, and they could not go through their daily labour. I enquired, "Are you not a hard drinker?"

And

And was anſwered by one, and another, and another, "No, indeed, Sir, not I; I drink ſcarce any thing but a little tea, morning and night." I immediately remembered my own caſe; and after weighing the matter thoroughly, eaſily gathered from many concurring circumſtances, that it was the ſame caſe with them. I conſidered, "What an advantage would it be to theſe poor enfeebled people, if they would leave off what ſo manifeſtly impairs their health, and thereby hurts their buſineſs alſo! Is there nothing equally cheap which they could uſe? Yes, ſurely, and cheaper too. If they uſed Engliſh herbs in its ſtead, (which would coſt either nothing, or what is next to nothing) with the ſame bread, butter, and milk, they would ſave juſt the price of the tea. And hereby they might not only leſſen their pain, but in ſome degree their poverty too: for they would be able to work (as well as to ſave) conſiderably more than they can do now. And by this means, if they are in debt, they might be more juſt, paying away what they earned or ſaved. If they are not in debt, they might be more merciful, giving it away to them that want." — I conſidered farther, "What an advantage might this be, particularly in ſuch a body of men as thoſe are, who are united together in theſe ſocieties; who are both ſo numerous and ſo poor; how much might be ſaved in ſo numerous a body,

even this ſingle article of expence; and how greatly is all that can poſſibly be ſaved, in every article, wanted daily by thoſe who have not even food convenient for them." I ſoon perceived, that this latter conſideration was of a more general nature than the former; and that it affected many of thoſe, whom the other did not ſo immediately concern; ſeeing it was as needful for *all* to ſave needleſs expences, as for ſome to regain the health they had impaired: eſpecially, conſidered as members of a ſociety, the wants of which they could not be unappriſed of. They knew, of thoſe to whom they were ſo peculiarly united, ſome had not food to ſuſtain nature; ſome were deſtitute of even neceſſary cloathing; ſome had not where to lay their head. They knew, or might know, that the little contributions made weekly, did in no wiſe ſuffice to remove theſe wants, being barely ſufficient to relieve the ſick; and even that in ſo ſcanty a manner, that I know not, if ſome of them have not with their allowance pined away, and at length died for want. If you and I have not ſaved all we could to relieve theſe, how ſhall we face them at the throne of God? I reflected, "If one only would ſave all that he could, in this ſingle inſtance, he might ſurely feed or cloath one of his brethren, and perhaps ſave one life. What then might be done, if ten thouſand, or one thouſand, or only five hundred, would

would do it?" Yea, if half that number ſhould ſay, "I will compute this day what I have expended in tea, weekly or yearly: I will immediately enter on cheaper food; and whatever is ſaved hereby, I will put into the poor box weekly, to feed the hungry, and to cloath the naked;" I am miſtaken, if any among us need want either food or raiment from that hour. I thought farther, "It is ſaid, nay, many tell me to my face, I can perſuade this people to any thing: I will make a fair trial: if I cannot perſuade them, there may be ſome good effect. All who do not wilfully ſhut their eyes, will ſee that I have no ſuch influence as they ſuppoſed. If I can perſuade any number; many who are now weak or ſick, will be reſtored to health or ſtrength; many will pay thoſe debts, which others, perhaps equally poor, can but ill afford to loſe; many will be leſs ſtraightened in their own families; many, by helping their neighbour, will lay up for themſelves treaſures in heaven." Immediately it ſtruck into my mind, "But example muſt go before precept; therefore I muſt not plead an exemption for myſelf, from a daily practice of twenty-ſeven years: I muſt begin." I did ſo. I left it off in Auguſt, 1746. And I have now had ſufficient time to try the effects, which have fully anſwered my expectation: my paralytic complaints are all gone; my hand is ſteady as it was at fifteen; although

although I muſt expect that, or other weakneſſes ſoon, as I decline into the vale of years: and ſo conſiderable a difference do I find in my expence, that I can make it appear, from the accounts now in being, in only thoſe four families at London, Briſtol, Kingſwood, and Newcaſtle, I ſave upwards of fifty pounds a year. The firſt to whom I explained theſe things at large, and whom I adviſed to ſet the ſame example to their brethren, were a few of thoſe who rejoice to aſſiſt my brother and me, as our ſons in the goſpel. A week after, I propoſed it to about forty of thoſe whom I believed to be ſtrong in faith; and the next morning to about ſixty more, intreating them all to ſpeak their minds freely. They did ſo; and in the end, ſaw the good which might enſue; yielded to the force of Scripture and reaſon; and reſolved all (but two or three) by the grace of God, to make the trial without delay. In a ſhort time I propoſed it, but with all tenderneſs I could, firſt to the body of thoſe who are ſuppoſed to have living faith, and after ſtaying a few days, that I might judge the better how to ſpeak to the whole ſociety, it ſoon appeared (as I doubted not but it would) how far theſe were from *calling me rabbi*; from implicitly ſubmitting to my judgment, or implicitly following my example. Objections roſe in abundance from all ſides. Theſe I now proceed to conſider; whether they

they are advanced by you or by others, and whether pointed at the premiſſes, or directly at the concluſion.

Some objected, "Tea is not unwholeſome at all; not in any kind prejudicial to health." To theſe I reply, firſt, you ſhould not be ſure of this. Even that caſual circumſtance related in Dr. Short's hiſtory of it, might incline you to doubt, viz. that "While the Chineſe dry the leaves, and turn it with their hands upon the tin plates, the moiſture of them is ſo exceedingly corroſive, that it eats into the fleſh, if not wiped off immediately." It is not probable, then, that what remains in the leaves is quite friendly to the human body. Secondly, many eminent phyſicians have declared their judgment, that it is prejudicial in ſeveral reſpects; that it gives riſe to numberleſs diſorders, particularly thoſe of the nervous kind: and that, if frequently uſed by thoſe of weak nerves, it is no other than a ſlow poiſon. Thirdly, if all phyſicians were ſilent in the caſe, yet plain fact is againſt you; and this ſpeaks loud enough. It *was* prejudicial to *my* health; it *is* ſo to many, to many at this day; "but it is not to *me*," ſays the objector, "why then ſhould I leave it off?" I anſwer, firſt, to give an example to thoſe to whom it is undeniably prejudicial. Secondly, that you may have the more wherewith to give bread to the hungry,

and

and raiment to the naked. "But I cannot leave it off; for it helps my health; nothing elſe will agree with me." I anſwer, firſt, will *nothing* elſe agree with *you?* I know not how to belive that, I ſuppoſe your body is much of the ſame kind with that of your great grandmother. And do you think nothing elſe agreed with her? Or with any of her progenitors? What poor, puling, ſickly things muſt all the Engliſh then have been, till within theſe hundred years! but you know they were not ſo. Other things agreed with them, and why not with you? Secondly, if in fact nothing elſe will, if tea has already weakened your ſtomach, and impaired your digeſtion to ſuch a degree, it has hurt *you* more than you are aware; it has prejudiced *your* health extremely. *You* have need to abhor it as deadly poiſon, and to renounce it from this very hour. So ſays a drinker of drams, "Nothing elſe will agree with me; nothing elſe will raiſe my ſpirts; I can digeſt nothing without;" indeed! is it ſo? Then touch no more if you love your life. Thirdly, ſuppoſe nothing elſe agrees with you at firſt; yea, in a while many things will. When I firſt left off tea, I was half aſleep all day long; my head ached from morning to night. I could not remember a queſtion aſked, even till I could return an anſwer; but in a week's time all theſe inconveniencies were gone, and have never returned

turned ſince. Fourthly, I have not found one ſingle exception yet; not one perſon in all England, with whom after ſufficient trial made, *nothing elſe* would agree. It is therefore worth while for *you* to try again, if you have any true regard for your own health, or any compaſſion for thoſe who are periſhing all around you, for want of the common neceſſaries of life. If you are ſincere in this plea, if you do not *talk* of your health, while the real objection is your inclination, make a fair trial thus: take half a pint of milk every morning, with a little bread, not boiled, but warmed only; (a man in tolerable health might double the quantity) if this is too heavy, add as much water, and boil it together with a ſpoonful of oatmeal: if this agrees not, try half a pint, or a little more of water-gruel, neither thick nor thin, not ſweetened, (for that may be apt to make him ſick) but with a very little butter, ſalt, and bread. If this diſagrees, try ſage, green balm, mint, or penny-royal tea, infuſing only ſo much of the herb as juſt to change the colour of the water. Try two or three of theſe mixed, in various proportions; try ten or twelve other Engliſh herbs; try *foltorn*, a mixture of herbs to be had at many grocers, far healthier as well as cheaper than tea; try cocoa. If after having tried each of theſe for a week or ten days, you find none of theſe agree with your

your conſtitution, then uſe (weak green) tea again; but at the ſame time know, that your having uſed it ſo long, has brought you near the chambers of death. "I do not know, ſays another, but tea may hurt me, but there is nothing ſaved by leaving it off; for I am ſure other things coſt full as much." I pray what other things? ſack and ſugar coſts more, and ſo do ragouts, or pheaſants, or ortolans; but what is this to the point? we do not ſay *all* things are cheaper, but any of the things above mentioned are; at leaſt if prudently managed. Therefore, if you really deſire to ſave what you can, you will drink tea no more. "Well, I do not deſign to buy any more myſelf; but where others drink it, there is nothing ſaved by my abſtaining." I anſwer, firſt, yes, ſomething is ſaved, though but little; eſpecially if you tell them before I ſhall not drink tea; and many a little you know, put together, will make a great ſum. Secondly, if the whole ſaved were ever ſo little, if it were but two mites, when you ſave this for God and your brethren's ſake, it is much. Thirdly, your example in ſaving a little now, may occaſion the ſaving of more by and by. Fourthly, it is not a little advantage which you may reap even now to your own ſoul, by habituating yourſelf not to be aſhamed of being ſingular in a good thing; by taking up your croſs and denying yourſelf,

yourſelf, even in ſo ſmall an inſtance, and by accuſtoming yourſelf to act on rational grounds, whether in a little matter or a great. "But what is ſaved will be no better employed;" do you ſay this with regard to yourſelf or others? If with regard to yourſelf, it will be *your* fault, if you do not employ it better. I do not ſay you *will*, but I am ſure you *may*; and if you *do* not, it is your own ſin and your own ſhame. If with regard to others, how do you know that it will not be employed better? I truſt it will. It cannot be denied that it often has, and that it always *may* be; and it is highly probable all who ſave any thing from the beſt motive, will lay it out to the beſt purpoſe: as to example, you ſay, "I have lately been without hopes of doing any good by it," I ſuppoſe you mean, becauſe ſo few will follow either your example or mine; I am ſorry for it. This only gives me a freſh objection to this unwholeſome expenſive food, viz. That it has too much hold on the hearts of them that uſe it; that (to uſe a ſcriptural phraſe) they are *under the power* of this trifle. If it be ſo, were there no other reaſon than this, they ought to throw it away at once; elſe they no more regard St. Paul than they do you or me: for his rule is home to the point. *All things are lawful for me, but I will not be brought under the power of any.* Away with it then, however

ever lawful, (that is, though it were wholeſome as well as cheap) if you are already brought *under the power of* it; and the fewer they are who follow this rule, the greater reaſon there is that you ſhould add one example more to thoſe few; though bleſſed be God they are not ſo few as you ſuppoſe. I have met with very many in London who uſe leſs of it than they had done for many years; and above an hundred who have plucked out the right eye, and caſt it from them; who wholly abſtain from it. You add, but I am "equally, yea abundantly more concerned to ſet an example in all chriſtian behaviour," I grant it: this therefore *ought you to have done*, and *not to leave the other undone*. But "one day, (you add) I ſaw your brother drink tea, which he ſaid was for fear of giving offence." I anſwer, firſt, learn from hence to follow neither his nor my practice implicitly; but weigh the reaſon of each, and then follow reaſon whereſoever it ſtands. But, ſecondly, examine your heart; and beware inclination does not put on the ſhape of reaſon. Thirdly, you ſee with your own eyes, I do not drink it all, and yet I ſeldom give offence thereby. It is not then the bare obtaining, but the manner of doing it which uſually gives the offence. Fourthly, there is therefore a *manner* wherein you may do it too, and yet give no more offence than I; for inſtance,

inſtance, if any aſk you, ſimply reply, "I do not drink tea, I never uſe it." If they ſay, "why you *did* drink it?" anſwer, "I did ſo; but I have left it off a conſiderable time." Thoſe who have either good nature or good manners will ſay no more; but if any ſhould impertinently add, "O but why did you leave it off?" Anſwer mildly, "becauſe I thought water gruel (ſuppoſe) was wholeſomer, as well as cheaper." If they (with ſtill greater ill-manners and impertinences) go on, "what! you do it becauſe Mr. Weſley bids you?" reply calmly, "true; I do it becauſe Mr. Weſley on good reaſons adviſes me ſo to do." If they add the trite and cant phraſe, "what you *follow man*!" reply, without any emotion, "yes; I follow any man, you, or him, or any other, who gives me good reaſons for ſo doing." If they perſiſt in cavilling cloſe the whole matter with, "I never drink it, nor diſpute about it." If you proceed in this manner with mildneſs and love, exceeding few will be offended; "but you ought, ſay ſome, to give up an indifferent thing, rather than give an offence to any:" ſo, St. Paul, *I will eat no fleſh whilſt the world ſtand, leaſt I make my brother to offend.* I reply, this is not an indifferent thing, if it affects the health either of myſelf or my brethren; therefore, that rule relating to things wholly indifferent, is not applicable to this caſe.

Would

Would St. Paul have ſaid, I will drink drams while the world ſtandeth, leſt I make my brother to offend; "but tea is not ſo hurtful as drams;" I do not believe it is; but it is hurtful, and that is enough; the queſtion does not turn on the *degree* of hurtfulneſs: "however it is but a *ſmall* thing." Nay, nothing is ſmall if it touches conſcience; much leſs is it a ſmall thing, to preſerve my own or my brother's health, or to be a faithful ſteward even of the mammon of unrighteouſneſs. O, think it not a ſmall thing, whether only one for whom Chriſt died, be fed or hungry, cloathed or naked. To conclude the head of offence, you muſt at leaſt allow, that all this is no plea at all for your drinking tea at home: "yes it is; for my huſband or parents are offended if I do not drink it." I anſwer, firſt, perhaps this, in ſome rare caſes, may be a ſufficient reaſon why a wife or a child ſhould uſe this food, that is, with them, but no where elſe. But, ſecondly, try, and not once or twice only, if you can't overcome that offence by reaſon, ſoftneſs, love, patience, long-ſuffering, joined with conſtant and fervent prayer. Your next objection is, "I can't bear to give trouble; therefore I drink whatever others drink where I come, elſe there is ſo much hurry about inſignificant me." I anſwer, firſt, this is no plea at all, for your drinking tea at home; therefore touch it not there

there whatever you do abroad. Secondly, where is the trouble given even when you are abroad, if they drink tea, and you fill your cup with milk and water? Thirdly, whatever trouble is taken, is not for "infignificant *me*," but for that poor man, who is half ſtarved with cold and hunger: for that miſerable woman, who while ſhe is poiſoning herſelf, wipes her mouth, and ſays ſhe does no evil; who will not believe the poiſon will hurt her, becauſe it does not (ſenſibly at leaſt) hurt you. O throw it away! let her have one plea leſs for deſtroying her body, (if not her ſoul) before the time! you object farther, "It is my deſire to be unknown for any particularity, unleſs a peculiar love to the ſouls of thoſe who are preſent," and I hope to the ſouls of the abſent too; yea, and to their bodies alſo in a due proportion, that they may be healthy, and fed, and cloathed and warm, and may praiſe God for the conſolation. You ſubjoin, "When I had left it off for ſome months, I was continually puzzled with, why, what, &c. and I have ſeen no good effects, but impertinent queſtions and anſwers, and unedifying converſation about eating and drinking." I anſwer, firſt, thoſe who were ſo uneaſy about it plainly ſhewed, that you touched the apple of their eye: conſequently theſe, of all others, ought to leave it off; for they are evidently *brought under*

under the power of it. Secondly, thoſe impertinent queſtions might have been cut ſhort, by a very little ſteadineſs and common ſenſe. You need only have taken the method mentioned above, and they would have dropped in the midſt. Thirdly, it is not ſtrange you ſaw no good effects of leaving it off, where it was not left off at all; but you ſaw very bad effects of not leaving it off, viz. the adding ſin to ſin; the joining much unedifying converſation to waſteful, unhealthy ſelf-indulgence. Fourthly, you need not go far to ſee many good effects of leaving it off, you may ſee them in me. I have recovered thereby that healthy ſtate of the whole nervous ſyſtem, which I had in a great degree loſt, for conſiderably more than twenty years. I have been enabled hereby to aſſiſt, in one year, above fifty poor with food or raiment, whom I muſt otherwiſe have left (for I had before begged for them all I could) as hungry and naked as I found them. You may ſee the good effects in above thirty people juſt now before you, who have been reſtored to health, through the medicine bought by that money, which a ſingle perſon has ſaved in this article; and a thouſand more good effects you will not fail to ſee, when her example is more generally followed. Neither is there any need that converſation ſhould be unedfying, even when it turns upon eating and drinking;

drinking; nay, from ſuch a converſation, if duly improved, numberleſs good effects may flow: for how few underſtand, *whether ye eat or drink, or whatever ye do, do all to the glory of God?* And how glad ought you to be of a fair occaſion to obſerve, that though the kingdom of God does not conſiſt in meats and drinks, yet, without an exact temperance in theſe, we cannot have either *righteouſneſs, or peace, or joy*, in the Holy Ghoſt! it may therefore have a very happy effect, if whenever people introduce the ſubject, you directly cloſe in, and puſh it home, that they may underſtand a little more of this important truth. But "I find at preſent very little deſire to change either my thoughts or practice." Shall I ſpeak plain? I fear, by not ſtanding your ground, by eaſineſs, cowardice, and falſe ſhame, you have grieved the ſpirit of God, and thereby loſt your conviction and deſire at once. Yet you add, "I adviſe every one to leave off tea, if it hurts their health, or is inconſiſtent with frugality, as I adviſe every one to avoid dainties in meat, and vanity in dreſs, from the ſame principle." Enough, enough! let this only be well purſued, and it will ſecure all that I contend for. I adviſe no perſons living to leave it off, if it does not hurt the health either of them or their brethren: and if it is not inconſiſtent with chriſtian frugality, of cutting off *every* need-

leſs expence. But "to be ſubject to the conſequences of leaving it off again, this I cannot bear!" I anſwer, firſt, it may be ſo, you cannot eaſily bear it; for, by your giving up the point once, you have made it much harder to ſtand your ground now than it was at firſt. Yet ſtill it is worth all your courage and labour; ſince the reaſons for it are as ſtrong as at the beginning. Secondly, as to the conſequences you fear, they are ſhadowy all; they are a mere lion in the ſtreet. "Much trouble to others;" abſolutely none at all, if you take the tea-kettle and fill your cup with water. "Much fooliſh diſcourſe;" take the preceding advice, and it will be juſt the reverſe. "Nothing helpful toward the renewal of my ſoul in the image of Jeſus Chriſt." What a deep miſtake is this? Is it not helpful to ſpeak cloſely of the nature of his inward kingdom? To encourage one another in caſting off every weight, in removing every hindrance of it; to inure ourſelves to conduct even our minuteſt actions by the greateſt rules of reaſon and religion; is it "not of any importance" to do this? I think it is of vaſt importance: however, "it is a very ſmall circumſtance in ſelf-denial." It is well if you find it ſo, I am ſure I did not; and I believe the caſe is the ſame with many others at this day. But you ſay, "I have ſo many other aſſaults of ſelf-indulgence, that this

this is nothing, it is nothing;" ſaid one to a young woman, "to faſt once or twice a week, to deny yourſelf a little food. Why do not you deny yourſelf as to anger and frethfulneſs, as to peeviſhneſs and diſcontent?" She replied, "that I want; ſo I deny myſelf in little things firſt, till I am able to do it in greater;" neither you nor I can mend her reply; go thou and do likewiſe. I have done what I propoſed, and indeed in many more words than I at firſt intended: I have told you the occaſions of every ſtep I have taken, and the motives inducing me thereto; and have conſidered what either you or others have urged on the contrary ſide of the queſtion; and now the advice I would give you upon the whole is this: firſt, pray earneſtly to God for clear light, for a full, piercing, and ſteady conviction, that this is a more excellent way. Pray for a ſpirit of univerſal ſelf-denial, of chearful temperance, of wiſe frugality, for bowels of mercies, for a kind compaſſionate ſpirit, tenderly ſenſible of the various wants of your brethren; and for firmneſs of mind, even courage, without fear, anger, or ſhame: then you will once more, with all readineſs of heart, make this little (or great) ſacrifice to God; and withal, preſent your ſoul and body a living ſacrifice acceptable unto God through Jeſus Chriſt.

Vol. XXIV. of the works, p. 264.

ELECTRICITY.

From a thouſand experiments it appears, that there is a fluid far more ſubtle than air, which is every where diffuſed through all ſpace, which ſurrounds the earth, and pervades every part of it; and ſuch is the extreme fineneſs, velocity, and expanſiveneſs of this active principle, that all other matter ſeems to be only the body, and this the ſoul of the univerſe. This we might term *elementary fire*; but that it is hard for us to ſeperate the ideas of *fire* and *burning*, although the latter is in reality but a preternatural and violent effect of the former. It is highly probable this is the general inſtrument of all the motion in the univerſe: from this *pure fire*, (which is properly ſo called) the vulgar *culinary* fire is kindled; for in truth there is but one kind of fire in nature, which exiſts in all places and in all bodies; and this is ſubtle and active enough, not only to be under the great cauſe, the ſecondary cauſe of motion, but to produce and ſuſtain life throughout all nature as well in animals as in vegetables. To this effect the learned biſhop of Cloyne obſerves, "the vital flame is ſuppoſed to be the cauſe of all the motions in the body of man, whether natural or voluntary; and has not fire the ſame force to animate throughout, and actuate the whole ſyſtem of the world?

Cheriſhing

Cheriſhing, heating, fermenting, diſſolving, ſhining, and operating in various manners, as various ſubjects offer to employ, or to determine its force. It is preſent in all parts of the earth and firmament, though latent and unobſerved, till ſome accident produces it into act, and renders it viſible in its effects."

This great machine of the world, requires ſome ſuch conſtant, active, and powerful principle conſtituted by its Creator, to keep the heavenly bodies in their ſeveral courſes, and at the ſame time give ſupport, life, and increaſe to the various inhabitants of the earth. Now as the heart of every animal is the engine which circulates the blood through the whole body, ſo the ſun, as the heart of the world, circulates this fire through the whole univerſe; and this element is not capable of any eſſential alteration, increaſe, or diminutien. It is a ſpecies of itſelf, and is of a nature totally diſtinct from that of all other bodies: that this is abſolutely neceſſary both to fixed common fire, and to ſuſtain the life of animals, it ſeems may be learned from an eaſy experiment. Place a cat, together, with a lighted candle, in a cold oven, then ſhut the door cloſe, having fixed a glaſs in the middle of it, and if you look through this you may obſerve at one and the ſame inſtant, the candle goes out, and the animal dies; a plain proof that the ſame fire

is needful to ſuſtain both culinary fire and animal life, and a large quantity of it. Some doubtleſs pervades the oven door; but not enough to ſuſtain either flame or life. Indeed every animal is a kind of fire engine. As ſoon as the lungs inſpire the air, the fire mingled with it is inſtantly diſperſed through the pulmonary veſſels into the blood: thence it is diffuſed through every part of the body, even the moſt minute arteries, veins, and nerves. In the mean time the lungs inſpire more air and fire, and ſo provide a conſtant ſupply. The air ſeems to be univerſally impregnated with this fire; but ſo diluted, as not to hurt the animal in reſpiration. So a ſmall quantity of liquor dropt in water, may be friendly to human nature, though a few drops of the ſame liquor, given by themſelves, would have occaſioned certain death: and yet you cannot conceive one particle of the water, without a particle of the medicine. It is not impoſſible, this may be one great uſe of air, by adhering ſo cloſely to the elementary fire, to temper and render ſalutary to the body what would otherwiſe be fatal to it. To put it beyond diſpute, that this fire is largely mixt with the air, you may make the following experiment. Take a round lump of iron, and heat it to a degree called a *welding* heat; take it out of the fire, and with a pair of bellows blow cold air upon it. The iron will then as effectually melt,

as

as if it were in the hotteſt fire. Now when taken out of the forge, it had not fire enough in it to conquer the coheſion of its parts: but when this fire is joined with that which was mixt with the air, it is ſufficient to do it. On the ſame principle we account for the increaſe of a coal or wood fire by blowing it. And let none wonder that fire ſhould be ſo connected with air, as hardly to be ſeparated. As ſubtle as fire is, we may even by art attach it to other bodies; yea, and keep it priſoner for many years, and that either in a ſolid or a fluid form. An inſtance of the firſt we have in ſteel: which is made ſuch, only by impacting a large quantity of fire into bars of iron. In like manner we impact a great quantity of fire into ſtone, to make lime. An inſtance of the ſecond kind we have in ſpirits, wherein fire is imprifioned in a fluid form. Hence common ſpirits will burn all away. And if you throw into the air ſpirits rectified to the higheſt degree, not one drop will come down again, but the univerſal fire will take hold of and abſorb it all. That this fire ſubſiſts both in air, earth, and water; that it is diffuſed through all and every part of the univerſe, was *ſuſpected* by many of the antient naturaliſts, and *believed* by the great Sir Iſaac Newton. But of late years it has been fully demonſtrated; particularly, by Mr. Stephen Gray, a penſioner at the Charter-houſe, who ſome years

ſince preſented to the Royal Society an account of many experiments he had made, whereby this ſubtle fluid became clearly perceptible both to the ſight and feeling. Becauſe the glaſs tube, by means of which thoſe experiments were made, was obſerved when rubbed to attract ſtraw and other light bodies (a known property of amber, called in Latin *electrum*) *theſe* experiments were termed ***electrical***; a word which was ſoon affixed to that ſubtle fluid itſelf, and every thing pertaining to it: but improperly enough, ſeeing the attracting (or ſeeming to attract) ſtraws and feathers, is one of the moſt inconſiderable of all the effects wrought by this powerful and univerſal cauſe. It was afterwards found, that a glaſs globe was on ſome accounts preferable to a glaſs tube; particularly, as it was leſs labour to turn the one for ſome hours together, by means of a ſmall wheel, in the mean time rubbing it with a dry hand, or a little cuſhion, than to rub the tube for ſo long a time. It was likewiſe obſerved, that a greater quantity of etherial fire might be *collected* by this means than the other. I ſay, *collected*; ſo that fire is no more *created* by rubbing than water is by pumping. The grand reſervoir thereof is the earth, from which it is diffuſed through all the other parts of common matter. Accordingly in theſe experiments, the globe rubbing againſt the cuſhion, collects fire from

from it; the cuſhion receives it from the frame of the machine from the floor: but if you cut off the communication with the floor, no fire can be *produced*, becauſe none can be *collected*. In the year 1746, Mr. de Muſchenbroek, profeſſor of natural philoſophy at Leyden, was lead by a caſual experiment into many new diſcoveries. Theſe were chiefly made by means of a large but thin glaſs phial: the beſt way to prepare which is, to coat it with thin lead; to line it on the inſide with leaf gold, to within two inches of the top, and to faſten ſome tinſel fringe to the bottom, or to the end of the wire within the phial, ſo as to touch the gold lining. By this wire going through the cork, the phial is hung on any metallic body, which communicates by a wire with the globe or tube. This metallic body has been termed, *the prime conductor*, as it conducts or conveys the fire collected by the tube or globe, either into the phial, or into any other body communicating therewith. But all bodies are not capable of receiving it. There is in this reſpect an amazing difference between them. The excrements of nature, as wax, ſilk, hair, will not receive the ethereal fire, neither convey into other bodies; ſo that whenever in circulating it comes to any of theſe, it is at a full ſtop. Air itſelf is a body of this kind, with great difficulty either receiving or conveying this fire to

other bodies; ſo are pitch and roſin, excrements, as it were, of trees. To theſe we may add glaſs, amber, brimſtone, dry earth, and a few other bodies. Theſe have frequently been ſtiled, *electric per ſe*, as if they alone contained the *electric fire*; an eminently improbable title, founded on a palpable miſtake. From the ſame miſtake, all other bodies which eaſily receive and readily convey it, were termed *non electrics*, on a ſuppoſition, that they contained no *electric fire*, the contrary of which is now allowed by all. That this fire is inconceivably ſubtle, appears from its penetrating even the denſeſt metals, and that with ſuch eaſe, as to receive no perceptible reſiſtance. If any one doubt whether it paſs through the ſubſtance, or only along the ſurface of bodies, a ſtrong ſhock taken through his own body, will prevent his doubting any longer. It differs from all other matter in this, that the particles of it repel, not attract, each other; and hence is the manifeſt divergency in a ſtream of electrical effluvia. But though the particles of it repel each other, yet are they attracted by all other matter. And from theſe three, the extreme ſubtlety of this fire, the mutual repulſion of its parts, and the ſtrong attraction of them by other matter, ariſes this effect, that if a quantity of electric fire be applied to a maſs of common matter of any bigneſs or length, which has not already got

got its quantity, it is immediately diffuſed through the whole. It ſeems, this globe of earth and water, with its plants, animals, buildings, have diffuſed through their whole ſubſtance, juſt as much of this fire as they will contain; and this we may term their *natural quantity*. But this is not the ſame in all kinds of matter; neither in the ſame kind of matter in all circumſtances. A ſolid foot of one kind of matter, as glaſs, contains more of it than a ſolid foot of another kind; and a pound weight of the ſame kind of matter, when rarified, contains more than it did before. We know that this fire is *in* common matter, becauſe we can pump it *out* by the globe or tube; we know that common matter has near as much of it as it can contain; becauſe if we add a little more to any portion of it, the additional quantity does not enter, but forms a kind of atmoſphere round it. On the other hand, we know that common matter has not more of it than it can contain; otherwiſe all looſe portions of it would repel each other; as they conſtantly do, when they have ſuch atmoſpheres. Had the earth, for inſtance, as much electric fire, in proportion, as we can give to a globe of iron or wood, the particles of duſt, and other light matter, would not only repel each other, but be continually repelled from the earth: hence the air being conſtantly loaded therewith, would be unfit

for reſpiration. Here we ſee another occaſion to adore that wiſdom, which has made all things by weight and meaſure. The form of every electric atmoſphere is that of the body which it ſurrounds; becauſe it is attracted by every part of the ſurface, though it cannot enter the ſubſtance already replete. Without this attraction, it would not remain round the body, but diſſipate into the air. The atmoſphere of an electrified ſphere is not more eaſily drawn off from any one part of it than from the other, becauſe it is equally attracted by every part: but it is not ſo with bodies of other figures. From a cube it is more eaſily drawn off at the corners than the ſides; and ſo from the corners of any bodies of any other form, and moſt eaſily from the ſharpeſt corners: for the force with which an electrified body retains its atmoſphere, is proportioned to the ſurface on which that atmoſphere reſts. So a ſurface four inches ſquare retains its atmoſphere with ſixteen times the force that one of an inch ſquare does. As in pulling the hair from an horſe's tail, a force inſufficient to pull off an handful at once, could eaſily pull it off hair by hair: ſo though a blunt body cannot draw off all the atmoſphere at once, a pointed one can eaſily draw it off, particularly by particle. If you would have a ſenſible proof, how wonderfully pointed bodies draw off the electric fire, place an iron ſhot,

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of four inches diameter, on the mouth of a dry bottle; ſuſpend over it a ſmall cork ball by a ſilken thread, juſt ſo as to reſt againſt the ſide of the ſhot; electrify the ſhot, and the ball will be repelled four or five inches from it; then preſent to the ſhot, ſix or eight inches off, the point of a ſharp bodkin; the fire is inſtantly drawn off; ſo the repulſion ceaſes, and the ball flies to the ſhot. But a blunt body will not produce this effect, till it is brought within an inch of the ſhot. If you preſent the point of the bodkin in the dark, you may ſee ſometimes at a foot diſtance a light gather upon it like a glow-worm, which is manifeſtly the fire it extracts from the ſhot. The leſs ſharp the point is, the nearer it muſt be brought before you can ſee the light; and at whatever diſtance you ſee the light, you may draw off the electric fire. To be convinced that pointed bodies *throw* off, as well as *draw* off, the fire, you may lay a long ſharp needle on the ſhot: it cannot then be electrified, ſo as to repel the ball, becauſe the fire thrown upon it continually runs off at the point of the needle; from which in the dark you may ſee ſuch a ſtream of light, as in the preceding inſtance. While the electric fire, which is in all bodies, is left to itſelf, undiſturbed by any external violence, it is more or leſs denſe, according to the nature of the body which it is in. In denſe bodies it is more rare;

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in rare bodies it is more denſe: accordingly every body contains ſuch a quantity of it, rare or denſe, as is ſuitable to its nature. And there is ſome reſiſtance to every endeavour of altering its denſity, in the whole of any body, or in any part of it; for all bodies reſiſt either the increaſe or diminution of their natural quantity; and on the other hand, when it has been either increaſed or diminiſhed, there is a reſiſtance to its return to its natural ſtate. With regard to the different reſiſtance made by different bodies, in either of theſe caſes it is an invariable rule, that glaſs, wax, roſin, brimſtone, ſilk, hair, and ſuch bodies, reſiſt the moſt; and next to theſe, the air, provided it be dry, and in a ſufficient quantity; that this reſiſtance is leaſt in metals, minerals, water, quickſilver, animals, and vegetables, which we may rank together, becauſe the difference in their reſiſtance is very inconſiderable; and that in theſe bodies the reſiſtance is greater, when their ſurfaces are poliſhed, and extended in length, than when their ſurfaces are rough and ſhort, or end in ſharp points. When a body has more electric fire forced into it than it has naturally, it is ſaid to be electrified *poſitively*. When part of the natural quantity is taken away, it is ſaid to be electrified *negatively*. Now when an iron bar is *negatively* electrified, the fire drawn out does not go in again as ſoon as the experiment is over, but

but forms an atmoſphere round it, becauſe of the reſiſtance it finds in its endeavour to dilate itſelf, either into the air or into the bar: and when it is electrified *poſitively*, the ſame kind of atmoſphere is formed, by the fire accumulated upon it. Whether therefore bodies are electrified negatively or poſitively, and remain ſo when the experiment is over, there are ſimilar atmoſpheres ſurrounding them, which will produce ſimilar effects. But we can electrify no body beyond a certain degree; becauſe when any one is electrified to that point, it has no atmoſphere round it ſufficiently ſtrong to balance any power that endeavours to electrify it farther: nor is the electric fire, either from the tube or the globe, able to force its way through this. And in the ordinary courſe of nature, this ſubtle, active fluid, which not only ſurrounds every groſs body, but every component particle of each, where it is not in abſolute contact with its neighbouring particle, can never be idle, but is ever in action, though that action be imperceptible to our ſenſes: it is ever varying its condition, though imperceptibly, in all parts of all bodies whatever, and electrifying them more or leſs, though not ſo forcibly as to give ſenſible ſigns of it. All bodies then, and all their component particles, when in their natural ſituation, have round their ſurfaces, where they are not in abſolute contact with

with other ſurfaces, an imperceptible atmoſphere, ſufficient to balance the ſmaller force with which they are attacked, every way ſimilar to the perceptible atmoſphere of bodies forcibly electrified. In theſe imperceptible atmoſpheres is placed the power which reſiſts their being electrified to an higher degree than they are naturally; and this power lies in the elaſticity of the ſubtle fluid, every where diſperſed both round all bodies and in them. Glaſs is very difficultly electrified, which ſeems to prove it has a very denſe electric atmoſphere. Metals are eaſily electrified; conſequently they have rare, and therefore weakly reſiſting atmoſpheres. But as heat rarifies all bodies, ſo if glaſs be heated to a certain degree, even below melting, it will give as free a paſſage to the electric fire as braſs or iron does, the atmoſphere round it being then rendered as rare as that of metals; nay, when melted, it makes no more reſiſtance than water: but its reſiſtance increaſes as it cools; and when it is quite cold, it reſiſts as forcibly as ever. Smoothly-poliſhed wax reſiſts as much as glaſs: but even the ſmall heat raiſed by rubbing, will render its atmoſphere as rare as that of metals, and ſo intirely deſtroys its reſiſtance. The ſame is true of roſin and brimſtone. Even the heat ariſing from friction, deſtroys the reſiſtance which they naturally make to being electrified; a ſtrong proof,

proof, that the reſiſtance of all bodies thereto is exerted at their ſurfaces, and cauſed by an electric atmoſphere of different denſities, according to different circumſtances. Moſt experiments will ſucceed as well with a globe of brimſtone, as with one of glaſs; yet there is a conſiderable difference in their nature. What glaſs repels, brimſtone, as alſo roſin, attracts. Rubbed glaſs emits the electric fire; rubbed brimſtone, roſin, and wax, receive it. Hence if a glaſs globe be turned at one end of a prime conductor, and a brimſtone one at the other, not a ſpark of fire can be obtained; one receiving it in, as faſt as it is given out by the other. Hence alſo, if a phial be ſuſpended on the prime conductor, with a chain from its coating to the table, and only one globe turned, it will be electrified, (or *charged*, as they term it) by twenty turns of the wheel; after which it may be diſcharged, that is, unelectrified, by twenty turns of the other wheel. The difference between *non-electrics*, vulgarly ſpeaking, and *electrics per ſe*, is chiefly this; a *non-electric* eaſily ſuffers a change, in the quantity of fire it contains. Its whole quantity may be leſſened by drawing out a part, which it will afterwards reſume: but you can only leſſen the quantity contained in one of the ſurfaces of an *electric*; and not that, but by adding at the ſame time an equal quantity to the other ſurface: ſo that the whole glaſs will

will always have the ſame quantity in its two ſurfaces; and even this can only be done in glaſs that is thin; beyond a certain thickneſs, we know no power that can make this change. The etherial fire freely moves from place to place, in and through the ſubſtance of a *non-electric*; but through the ſubſtance of an electric it will by no means paſs. It freely enters an iron rod, and freely moves from one, and to another, where the overplus is diſcharged; but it will not enter or move through a glaſs rod; neither will the thinneſt glaſs which can be made, ſuffer any particle of it entering one of its ſurfaces to paſs through the other. Indeed, it is only metals and liquids that perfectly *conduct*, or tranſmit, this fire. Other bodies ſeem to conduct it, only ſo far as they contain a mixture of theſe; accordingly, moiſt air will conduct it, in proportion to its moiſtneſs; but dry air will not conduct it at all; on the contrary, it is the main inſtrument in confining any electric atmoſphere to the body which it ſurrounds. Dry air prevents its diſſipating (which it does preſently when *in vacuo*) or paſſing from body to body. A clear bottle, full of air inſtead of water, cannot be electrified; but exhauſted of air, it is electrified as effectually as if it was full of water: yet an electrical atmoſphere and air do not exclude one another; for we breathe in it freely, and dry air will blow through it, without

without altering it at all. When a glaſs phial is electrified, whatever quantity of fire is accumulated on the inner ſurface, an equal quantity is taken from the outer. Suppoſe, before the operation begins, the quantity of fire contained in each ſurface is equal to twenty grains; ſuppoſe at every turn of the globe one grain thrown in; then after the firſt ſtroke there are twenty-one within, nineteen only without; after the ſecond, the inner ſurface will have twenty-two, the outer but eighteen; and ſo on, till after twenty ſtrokes, the inner will have forty, the outer none: and the operation ends; for no power or art of man can throw any more on the inner ſurface, when no more can be taken from the outer. If you attempt to throw more in, it is thrown back through the wire, or flies out in cracks through the ſides of the phial. The equilibrium cannot be reſtored in this phial, but by a communication formed between the inner and outer ſurface. If you touch theſe by turns, it is reſtored by degrees; if both at once, it is reſtored inſtantly: but then there is a ſhock occaſioned by the ſudden paſſing of the fire through the body, in its way from the inner to the outer ſurface; for it moves from the wire to the finger, (not from the finger to the wire, as is commonly ſuppoſed) thence it paſſes through the body to the other hand, and ſo to the other ſurface. The force with which this check may be

be given, is far greater than one would conceive: it will kill rats, hens, or even turkeys, in a moment; others, that are not quite killed, it ſtrikes blind. It will invert the polarity of a compaſs, and make the north point turn to the ſouth; at the ſame time the ends of needles are finely blued like the ſpring of a watch. It will melt off the heads and points of pins and needles; and ſometimes the whole ſurface of the needle is run, and appears as it were bliſtered, when examined by a magnifying glaſs. It will melt thin gold or ſilver, when held tight between two panes of glaſs, together with the ſurface of the glaſs itſelf, and incorporate them in a fine enamel. Yea, a ſtrong ſpark from an electric phial makes a fair hole through a quire of paper doubled; which is thought good armour againſt the puſh of a ſword, or even a piſtol bullet. And it is amazing to obſerve, in how ſmall a portion of glaſs a great electrical force may be. A thin glaſs bubble, about an inch diameter, being half filled with water, partly gilt on the outſide, when electrified, gives as ſtrong a ſhock as a man can well bear: allowing then, that it contains no more fire after charging than before, how much fire muſt there be in this ſmall glaſs! It ſeems to be a part of its very ſubſtance. Perhaps, if that fire could be ſeparated from it, it would be no longer glaſs. It, in loſing this, loſes its

its moſt eſſential properties, its tranſparency, brittleneſs, and elaſticity.

Upon the principles of electricity, we may give a more rational account of many appearances in nature than has yet been done; of thunder and lightning in particular. In order to which we may obſerve, all electrified bodies retain the fire thrown into them, till ſome non-electric approaches; to which it is then communicated with a ſnap, and becomes equally divided. Electric fire is ſtrongly attracted by water, and readily mixes with it; and water being electrified, the vapours ariſing from it are equally electrified. As theſe float in the air, they retain the additional fire, till they meet with clouds not ſo much electrified; they then communicate it with a ſhock. The ocean is compounded of water and ſalt; one an electric, the other not. When there is a friction among the parts near its ſurface, the fire is collected from the parts below. It is then plainly viſible in the night, at the ſtern of every ſailing veſſel; it appears from every daſh of an oar; in ſtorms, the whole ſea ſeems on fire. The particles of water, then repelled from the electrified ſurface, continually carry off the fire as it is collected. They riſe and form clouds which are highly electrified, and retain the fire till they have an opportunity of diſcharging it. Particles of water riſing in vapours, attach themſelves to par-

particles of air. One particle of air may be ſurrounded by twelve particles of water as large as itſelf, all touching it, and by more added to them. Particles of air thus loaded would be drawn nearer together by the mutual attraction of the particles of water, did not the fire, common or electric, included therein, aſſiſt their mutual repulſion. Hence they continue ſuſpended. But if air thus loaded be compreſſed by adverſe winds, or by being driven againſt mountains, or if it be condenſed by the loſs of its fire, it will continue ſuſpended no longer, but will deſcend in dew; and if the water ſurrounding one particle of air comes into contact with that ſurrounding another, they naturally coaleſce into a drop, and ſo deſcend in rain. The ſun ſupplies common fire to all vapours riſing either from ſea or land; vapours, having both this and electric fire, are better ſupported than thoſe which have this only; for when vapours riſe into the coldeſt region, the common fire may fail, but the cold will not diminiſh the electric; this is always the ſame. Hence clouds raiſed from freſh waters, from moiſt earth, or growing vegetables, more eaſily deſcend and depoſite their waters, as having but little electric fire to keep the particles ſeparate from each other; ſo that the greateſt part of the water raiſed from the land, falls on the land again; but clouds raiſed from the ſea, having both fires, and

and much of the electric, ſupport their water more ſtrongly, and being aſſiſted by winds, may bring it from the middle of the wideſt ocean to the middle of the broadeſt continent. And yet a way is provided whereby theſe alſo are readily brought to depoſite their water; for whenever they are driven againſt mountains by the winds, thoſe mountains take away their electric fire, and being cold, the common alſo; hence the particles immediately cloſe. If the air was not much loaded, the water falls in dew on the top and ſides of the mountain; if it was, the electric fire being taken at once from the whole cloud, it flaſhes brightly, and cracks loudly; and the particles inſtantly coaleſcing for want of that fire, fall in an heavy ſhower. When a ridge of mountains ſtops the clouds, and draws the electric fire from the cloud firſt approaching it, the next, when it comes near the firſt, now deprived of its fire, flaſhes into it, and depoſits its own water. The third cloud approaching, and all that ſucceed, act in the ſame manner, as far back as they extend, which may be for ſeveral hundred miles. Hence the continual ſtorms of thunder, lightning, and rain, on the eaſt ſide of thoſe vaſt mountains, the Andes, which running north and ſouth, intercept all the clouds brought againſt them from the Atlantic ocean. In a plain country, there are other means to make them drop their water; for if an elec-

trified cloud coming from the ſea, meets in the air a cloud coming from the land, and therefore not electrified, the firſt will give its flaſh into the latter, and thereby both will be made to depoſite their water. The concuſſion of the air contributes alſo to ſhake down the water, not only from thoſe two clouds, but from others near them. When the ſea and land clouds would paſs at two great a diſtance from each other, they are mutually attracted till within the diſtance; for the ſphere of electrical attraction is far beyond the flaſhing diſtance; and yet where a cloud contains much fire, it may ſtrike at a conſiderable diſtance. When a conductor has but little fire in it, you muſt approach very near before you can draw a ſpark. Throw it into a greater quantity of fire, and it will give a ſpark at a greater diſtance. But if a gun barrel, when electrified, will ſtrike and make a noiſe, at the diſtance of an inch, at what a diſtance, and with how great a noiſe, may ten thouſand acres of electrified cloud ſtrike. No wonder that this ſhould melt metals, (which our artificial flaſh does in ſome degree) though perhaps not ſo properly by its heat, as by inſinuating into the pores, and creating a violent repulſion between the particles of the metal it paſſes through. This overcomes the attraction whereby they cohere, and ſo melts the metallic body: and this accounts for its melting

a ſword in the ſcabbard, or gold in the pocket, without burning either. But thunder clouds do not always contain more than their natural quantity of electric fire; very frequently they contain leſs; and when this is the caſe, when they are negatively electrified, although the effects and appearances are nearly the ſame, yet the manner of operation is different; for in this caſe, it is really the fire from the mountains, or other parts of the earth, which ſtrikes into the cloud; and not, as we imagine, fire from the cloud which ſtrikes into the earth; and we may eaſily conceive how a cloud may be negatively electrified. When a portion of water is rarified into a thin vapour, the fire it contains is rarified too; conſequently, it has then leſs than its natural quantity of fire. Such a cloud, therefore, coming within a due diſtance of the earth, will receive from it a flaſh of electric fire; which flaſh, to ſupply a great extent of cloud, muſt often contain a great quantity of fire. Such a cloud alſo paſſing over woods of tall trees, may ſilently receive ſome ſupply, either from the points of the boughs, or from the ſharp ends and edges of the leaves. The cloud thus ſupplied, flaſhes into other clouds that have not been ſo ſupplied; and thoſe into others, till an equilibrium is produced among all that are within a ſtriking diſtance of each other; and hence are repeated ſtrokes

and flaſhes, till they deſcend in ſhowers to the earth, their original. Rain, eſpecially when in large drops, generally brings down the electric fire; falling ſnow often; ſummer hail always, though ſilently; conſequently, any of theſe may prevent thunder and lightning; or at leaſt, abate its violence. Rain is helpful in another reſpect likewiſe. By wetting men or beaſts, it ſaves many lives; for if your clothes are thoroughly wet, and a flaſh of lightning ſtrikes the top of your head, it will run in the water over the ſurface of your body into the ground; whereas if your clothes were not wet, it would go through the body. Hence a wet chicken cannot be killed by a ſtroke from the phial, whereas a dry one is killed in an inſtant. See here alſo the wiſdom and goodneſs of him *who ſendeth forth lightnings with the rain.* It ſhould likewiſe be obſerved, that wherever electrified clouds paſs, ſpires, towers, chimnies, and high trees, as ſo many points, draw the electric fire, and the whole cloud frequently diſcharges there; therefore it is highly dangerous in ſuch a ſtorm to take ſhelter under a tree. Common fire (if it be any thing more than a different modification of the ſame element) is more or leſs in all bodies, as well as electrical. If there be a ſufficient quantity of either in any body, it is inflamed; but when the quantity of common fire therein is ſmall, there needs

needs more electric fire to inflame it. Where the quantity of common fire is greater, leſs of the electric will ſuffice. So if ſpirits are heated, a ſmall ſpark inflames them; if they are not, the ſpark muſt be greater. Sulphureous vapours, whether riſing from the earth, or from ſtacks of moiſt hay or corn, or any other heated and reeking vegetable, contain abundance of common fire. A ſmall addition of electric then will inflame them, therefore they are eaſily kindled by lightning. Any who would be clearly convinced of the nature of lightning, may make the following experiment. Make a ſmall croſs of two thin ſtrips of wood, the arms being juſt ſo long as to reach the four corners of a large thin ſilk handkerchief when extended. Tie the corners of this to the extremities of the croſs, and ſo you have the body of a kite. Add to this a proper tail, loop and ſtring, and it will riſe in the air like one made of paper; but this is fitter to bear the wind and wet in a ſtorm without tearing. To the top of the croſs fix a ſharp pointed wire, riſing a foot above it. Tie a ſilk ribband to the end of the twine next the hand, and where the ſilk and twine join, faſten a key. Raiſe this kite when a thunder-ſtorm is coming on; but he that holds the ſtring muſt ſtand in a porch, or under ſome other covering, that the rib-

band may not be wet. He muſt likewiſe take particular care that the twine do not touch the top or ſide of the porch. As ſoon as the thunder-cloud comes over the kite, the pointed wire draws the electric fire from it. The kite and all the twine are then electrified, as plainly appears by this, that the looſe filaments of the twine ſtand out every way, and are attracted by an approaching finger; and when the kite and twine, being wet, conduct the fire freely, it will ſtream from the key on the approach of the knuckle. By this key the phial may be charged, and all other experiments made, as by the globe; and this is a demonſtration, that the electric fire thereby obtained is the very ſame with that of lightning. May not the knowledge of this power, in pointed bodies, of drawing off the fire contained in theſe clouds, ſuggeſt to us a very probable method of preſerving houſes, churches, ſhips from the ſtroke of lightning? Might we not fix on the higheſt part of them upright rods of iron, made ſharp as needles, and gilt, to prevent ruſting, which otherwiſe would hinder their free conveyance of the electric fire? From the foot of thoſe rods, (which need not be above half an inch diameter) a wire may paſs down the outſide of the building into the ground, or down round one of the ſhrouds of a ſhip, and

down

down her ſide, till it reaches the water. Would not theſe rods ſilently draw off the electric fire before the cloud was nigh enough to ſtrike, and thereby in a good meaſure ſecure us from that moſt ſudden and terrible miſchief? Let it not be objected, that the uſing this probable means of preventing a threatning danger, would imply any denial of, or diſtruſt in Divine Providence. Not at all; we know the Creator of the univerſe is likewiſe the governor of all things therein; but we know likewiſe that he governs by ſecond cauſes, and that accordingly it is his will we ſhould uſe all the probable means he has given us to attain every lawful end. It is therefore no more an impeachment of his providence when we foreſee a ſtorm of lightning and rain to ſhelter our houſe (as far as we are able) from the one, than to ſhelter ourſelves in that houſe from the other. Is it not juſt as innocent (if it be poſſible) to keep our rooms tight from lightning, as from wind and water? It may not be improper to add one or two obſervations, before we proceed to what is of more importance. Scarce any phenomonon in nature has been eſteemed more difficult to be accounted for, than thoſe luminous appearances in the ſky, termed *aurora borealis*, or *northern lights*. But theſe alſo may be rationally explained, upon the principles of electricity. We often ſee

clouds at different heights, paſſing different ways, north and ſouth, at the ſame time. This manifeſtly proves different currents of of air, one of them under the other. Now as the air between the tropics is rarified by the ſun, it riſes, the denſer air preſſing into its place: the air ſo raiſed, moves north and ſouth, and if it has no opportunity before, muſt deſcend in the polar regions. When this air with its vapours deſcends into contact with the vapours ariſing there, the electric fire which it brought begins to be communicated, and is ſeen in clear nights, being firſt viſible where it is firſt in motion, namely, in the moſt northern parts: but from thence the ſtreams of light ſeem to ſhoot ſoutherly, even to the zenith of northern countries.

Another phenomenon of a totally different kind may be accounted for on the ſame principles, although Mr. Prior ſuppoſes Solomon himſelf to aſk, as a queſtion which he could not anſwer,

"Whence does it happen, that the plant which well
We name the *ſenſitive*, ſhould move and feel?
Whence know her leaves to anſwer her command,
And with quick horror fly the neighb'ring hand."

Allow-

Allowing for poetical amplification, the plain fact is this. The ſenſitive plant, as it were, ſhrinks away as ſoon as your hand approaches it; and from a turgid and vivid appearance, inſtantly droops and hangs its leaves. Now ſuppoſe this plant to contain more electric fire than any other plant or animal, it muſt of courſe communicate that fire to any other that touches it: and if ſo, its leaves and branches muſt be in a languid ſtate, till they have recovered their natural quantity. To illuſtrate this, ſet any ſmall tree in a pot or cake of brimſtone; electrify it, and it grows extremely turgid, ſo as to erect its leaves; but the moment you touch one of them, the whole tree droops, and hangs all its leaves and branches.

Vol. XXIV. of the Works, p. 289.

I have hitherto been endeavouring to make electricity plain: I ſhall endeavour in the ſecond place to make it uſeful. This etherial fire in its unmixt ſtate, ſeems too violent an agent for the human body to bear; therefore the wiſe author of nature has provided the air to temper and adapt it to our uſe. So tempered, it is the grand inſtrument of life: "it gives and preſerves," ſays biſhop Berkeley, "a proper tone to the veſſels; it promotes all ſecretions, keeping every part in motion; it pervades the whole animal ſyſtem, producing great variety of

effects, various vibrations in the ſolids, and ferments in the fluids." Indeed, from many experiments we know, it communicates activity and motion to fluids in general, and particularly accelerates the motion of the blood in an human body. This is quickened three or four pulſes in half a minute, by a perſon only ſtanding on a glaſs, and being electrified; and it is certain, many bodily diſorders may be removed even by this ſafe and eaſy operation. But becauſe plain matters of fact weigh more than nice ſpeculative reaſoning with all who do not obſtinately ſteel themſelves againſt conviction, I ſhall briefly ſpecify ſeveral diſorders wherein electrification has been found extremely uſeful, and ſubjoin a few particular inſtances.

The diſorders in which it has been of unqueſtionable uſe, are, agues, St. Anthony's fire, blindneſs ever from a gutta ſerena, blood extravaſated, bronchocele, chloroſis, coldneſs in the feet, conſumption, contraction of limbs, cramp, deafneſs, dropſy, epilepſy, feet violently diſordered, felons, fiſtula lacrymalis, fits, ganglions, gout, gravel, head-ach, hyſterics, inflamations, king's evil, knots in the fleſh, lameneſs, leproſy, mortification, pain in the back, in the ſtomach, palpitation of the heart, palſy, pleuriſy, rheumatiſm, ringworms, ſhingles, ſprain, ſciatica, ſurfeit, ſwellings of all kinds, throat ſore, toe hurt, tooth ach, wen.

It

It will be eaſily obſerved, that a great part of theſe are of the nervous kind; and perhaps there is no nervous diſtemper whatever, which would not yield to the ſteady uſe of this remedy. It ſeems therefore to be the grand *deſideratum* in phyſic, from which we may expect relief when all other remedies fail, even in many of the moſt painful and ſtubborn diſorders to which the human frame is liable. I have ſcarce known an inſtance wherein a few ſhocks all over the body have failed to cure either a *quotidian* or *tertian ague*.

Vol. XXIV. of the Works, p. 330.

It were greatly to be wiſhed, that the gentlemen of the faculty would ſtrictly examine the nature, properties, and effects of this ſovereign remedy: for ſuch it unqueſtionably is, particularly in nervous caſes; even in thoſe caſes which the common *materia medica* will in no wiſe reach. But it is not to be expected. They muſt not diſoblige their good friends the apothecaries. Neither can it conſiſt with their own intereſt, to make (although not every man) yet ſo many men their own phyſicians, which would be the unavoidable conſequence, if a regular ſyſtem of practical rules were formed from a proceſs of experiments, whereby a ſenſible man might judge in what caſes it would cure, and in what not; and in what manner it

might be moſt effectually applied in any caſe wherein it was proper. In order to prevent any ill effect, theſe two cautions ſhould always be remembered: firſt, let not the ſhock be too violent, rather let ſeveral ſmall ſhocks be given; ſecondly, do not give a ſhock to the whole body, when only a particular part is affected. If it be given to the part affected only, little harm can follow even from a violent ſhock. For inſtance; in a *palſy of the tongue*, the ſhock may be given to the tongue only by applying one wire to the hinder part of the neck, and another to the tongue: and if in any caſe there be danger of too great a ſhock, it may eaſily be prevented. It is highly probable, a timely uſe of this means might prevent before they were thoroughly formed, and frequently even then remove ſome of the moſt painful and dangerous diſtempers; *cancers* and *ſcrophulous tumours* in particular, though they will yield to no other medicine yet diſcovered. It is certain, nothing is ſo likely, by accelerating the contained fluids, to dilate and open the paſſages, as well as divide the coagulated particles of the blood, that ſo the circulation may be again performed. And it is a doubt whether it would not be of more uſe, even in *mortifications*, than either the bark, or any other medicine.

Before I conclude, I would beg (if it be not too great a favour) [illegible] the gentlemen of

of the faculty, and, indeed, from all who deſire health and freedom from pain, either for themſelves or their neighbours: it is, that none of them would condemn they know not what; that they would hear the cauſe, before they paſs ſentence; that they would not peremptorily proceed againſt electricity, while they know little or nothing about it. Rather let every candid man take a little pains to underſtand the queſtion before he determines it. Let him for two or three weeks, at leaſt, try it himſelf in the above named diſorders: and then his own ſenſes will ſhew him, whether it is a mere plaything, or the nobleſt medicine in the world.

Vol. XXIV. of the Works, p. 366.

PHYSIC.

When man came firſt out of the hands of the great Creator, cloathed in body as well as in ſoul, with immortality and incorruption, there was no place for phyſic, or the art of healing. As he knew no ſin, ſo he knew no pain, no ſickneſs, weakneſs, or bodily diſorder. The habitation wherein the angelic mind, the *divinæ particula auræ* abode, although originally formed out of the duſt of the earth, was liable to no decay. It had no ſeeds of corruption or diſſolution within itſelf; and there was nothing without to injure it; heaven and earth, and

all the hoſts of them, were mild, benign, and friendly to human nature. The entire Creation was at peace with man, ſo long as man was at peace with his Creator: ſo that well might *the morning ſtars ſing together, and all the ſons of God ſhout for joy.* But ſince man rebelled againſt the ſovereign of heaven and earth, how entirely is the ſcene changed! The incorruptible frame hath put on corruption, the immortal has put on mortality. The ſeeds of weakneſs and pain, of ſickneſs and death, are now lodged in our inmoſt ſubſtance; whence a thouſand diſorders continually ſpring, even without the aid of external violence. And how is the number of theſe encreaſed by every thing round about us? The heavens, the earth, and all things contained therein, conſpire to puniſh the rebels againſt their Creator. The ſun and moon ſhed unwholſome influence from above; the earth exhales poiſonous damps from beneath; the beaſts of the field, the birds of the air, the fiſhes of the ſea, are in a ſtate of hoſtility; the air itſelf that ſurrounds us on every ſide, is replete with the ſhafts of death; yea, the food we eat daily ſaps the foundation of the life which cannot be ſuſtained without it. So has the Lord of all ſecured the execution of his decree: "*Duſt thou art, and unto duſt ſhalt thou return.*" But can there nothing be found to leſſen thoſe inconveniencies, which

cannot be wholly removed? To ſoften the evils of life, and prevent, in part, the ſickneſs and pain to which we are continually expoſed? Without queſtion there may. One grand preventive of pain, and ſickneſs of various kinds, ſeems intimated by the great author of nature in the very ſentence that intails death upon us: *In the ſweat of thy face ſhalt thou eat bread, till thou return to the ground.* The power of exerciſe, both to preſerve and reſtore health, is greater than can well be conceived, eſpecially in thoſe who add temperance thereto; who, if they do not confine themſelves altogether to eat either "bread, or the herb of the field," (which God does not require them to do) yet ſteadily obſerve both that kind and meaſure of food which experience ſhews to be moſt friendly to health and ſtrength. It is probable, phyſic, as well as religion, was in the firſt ages chiefly traditional; every father delivering down to his ſons what he had himſelf in like manner received, concerning the manner of healing both outward hurts, with the diſeaſes incident to each ſeaſon and climate, and the medicines which were of the greateſt efficacy for the cure of each diſorder. It is certain, this is the method wherein the art of healing is preſerved among the Americans to this day. Their diſeaſes indeed are exceeding few; nor do they often occur, by reaſon of their continual

nual exercise, and (till of late, universal) temperance. But if any are sick, or bit by a serpent, or torn by a wild beast, the fathers immediately tell their children what remedy to apply; and it is rare that the patient suffers long, those medicines being quick, as well as generally, infallible. Hence it was, perhaps, that the antients, not only of Greece and Rome, but even of barbarous nations, usually assigned physic a divine original. And indeed it was a natural thought, that HE who had taught it to the very beasts and birds, the Cretan stag, the Egyptian ibis, could not be wanting to teach man,

Sanctius hic animal, mentisque capacius altæ:

yea, sometimes even by those meaner creatures; for it was easy to infer, "if this will heal that creature whose flesh is nearly of the same texture with mine, then in a parallel case it will heal me." The trial was made; the cure was wrought; and experience and physic grew up together. And has not the Author of Nature taught us the use of many other medicines, by what is vulgarly termed accident? Thus one walking some years since in a grove of pines, at a time when many in the neighbouring town were afflicted with a kind of new distemper, little sores in the inside of the mouth, a drop of natural gum fell from one of the trees on the book which he was reading.

reading. This he took up, and thoughtleſſly applied to one of thoſe ſore places. Finding the pain immediately ceaſe, he applied it to another, which was alſo preſently healed. The ſame remedy he afterwards imparted to others, and it did not fail to heal any that applied it; and, doubtleſs, numberleſs remedies have been thus caſually diſcovered in every age and nation. Thus far phyſic was wholly founded on experiment. The European, as well as the American, ſaid to his neighbour, Are you ſick? Drink the the juice of this herb, and your ſickneſs will be at an end. Are you in a burning heat? Leap into that river, and then ſweat till you are well. Has the ſnake bitten you? Chew and apply that root, and the poiſon will not hurt you. Thus ancient men, having a little experience joined with common ſenſe, and common humanity, cured both themſelves and their neighbours of moſt of the diſtempers to which every nation was ſubject. But in proceſs of time, men of a philoſophical turn were not ſatisfied with this. They began to enquire, how they might *account* for theſe things? How ſuch medicines wrought ſuch effects? They examined the human body, and all its parts; the nature of the fleſh, veins, arteries, nerves; the ſtructure of the brain, heart, lungs, ſtomach, bowels; with the ſprings of the ſeveral kinds of animal functions. They explored

plored the ſeveral kinds of animal and mineral, as well as vegetable ſubſtances; and hence the whole order of phyſic, which had obtained to that time, came gradually to be inverted. Men of learning began to ſet experience aſide, to build phyſic upon hypotheſis, to form theories of diſeaſes and their cure, and to ſubſtitute theſe in the place of experiments. As theories increaſed, ſimple medicines were more and more diſregarded and diſuſed; till in a courſe of years, the greater part of them were forgotten, at leaſt in the politer nations. In the room of theſe abundance of new ones were introduced, by reaſoning, ſpeculative men; and thoſe more and more difficult to be applied, as being more remote from common obſervation. Hence rules for the application of theſe, and medical books were immenſely multiplied; till at length phyſic became an abſtruſe ſcience, quite out of the reach of ordinary men. Phyſicians now began to be had in admiration, as perſons who were ſomething more than human; and profit attended their employ, as well as honour; ſo that they had now two weighty reaſons for keeping the bulk of mankind at a diſtance, that they might not pry into the myſteries of the profeſſion. To this end, they increaſed thoſe difficulties by deſign, which began in a manner by accident. They filled their writings with abundance of technical

nical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reaſon upon them in an abſtruſe and philoſophical manner. They repreſented the critical knowledge of anatomy, natural philoſophy, (and what not? Some of them inſiſting on that of aſtronomy and aſtrology too) as neceſſarily previous to the underſtanding the art of healing. Thoſe who underſtood only how to reſtore the ſick to health, they branded with the name of empirics. They introduced into practice abundance of compound medicines, conſiſting of ſo many ingredients, that it was ſcarce poſſible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor the name of which their own countrymen underſtood; of chemicals, ſuch as they neither had ſkill, nor fortune, nor time to prepare; yea, and of dangerous ones, ſuch as they could not uſe, without hazarding life, but by the advice of a phyſician; and thus both their honour and gain were ſecured, a vaſt majority of mankind being utterly cut off from helping either themſelves or their neighbours, or once daring to attempt it. Yet there have not been wanting from time to time ſome lovers of mankind, who have endeavoured (even contrary to their own intereſt) to reduce phyſic to its antient ſtandard; who have laboured to explode out of it all hypotheſis, and

and fine-ſpun theories, and to make it a plain intelligible thing, as it was in the beginning, having no more myſtery in it than this, "Such a medicine removes ſuch a pain." Theſe have demonſtrably ſhewn, that neither the knowledge of aſtrology, aſtronomy, natural philoſophy, nor even anatomy itſelf, is abſolutely neceſſary to the quick and effectual cure of moſt diſeaſes incident to human bodies; nor yet any chemical, or exotic, or compound medicine, but a ſingle plant or fruit duly applied; ſo that every man of common ſenſe (unleſs in ſome rare caſes) may preſcribe either to himſelf or his neighbour, and may be very ſecure from doing harm, even where he can do no good. Even in the laſt age there was ſome thing of this kind done, particularly by the great and good Dr. Sydenham; and in the preſent, by his pupil Dr. Dover, who has pointed out ſimple medicines for many diſeaſes; and ſome ſuch may be found in the writings of the learned and ingenious Dr. Cheyne, who, doubtleſs, would have communicated many more to the world, but for the melancholy reaſon he gave one of his friends that preſt him with ſome paſſages in his works, which too much countenanced the modern practice; "O, Sir, we muſt do ſomething *to oblige the faculty*, or they will tear us in pieces." Without any regard to this, without any concern about the obliging or diſobliging

obliging any man living, a mean hand has made here some little attempt toward a plain and easy way of curing most diseases. I have only consulted herein experience, common sense, and the common interest of mankind; and supposing they can be cured this easy way, who would desire to use any other? Who would not wish to have a physician always in the house, and one that attends without fee or reward? To be able (unless in some few complicated cases) to prescribe to his family, as well as himself. It it be said, but what need is there of such an attempt? I answer, the greatest that can possibly be conceived. Is it not needful in the highest degree, to rescue men from the jaws of destruction? From wasting their fortunes, as thousands have done, and continue to do daily? From pining away in sickness and pain, either through the ignorance or dishonesty of physicians? Yea, and many times throwing away their lives, after their health, and time, and substance? Is it enquired, but are there not books enough already, on every part of the art of medicine? Yes, too many, ten times over, considering how little to the purpose the far greater part of them speak. But beside this, they are too dear for poor men to buy, and too hard for plain men to understand. Do you say, "But there are enough of these collections of receipts." Where? I have not seen one yet, either

either in our own or any other tongue, which contains only ſafe, and cheap, and eaſy medicines. In all that have yet fallen into my hand, I find many dear and many far-fetched medicines; beſides many of ſo dangerous a kind, as a prudent man would never meddle with. And againſt the greater part of thoſe medicines there is a farther objection; they conſiſt of too many ingredients. The common method of compounding and de-compounding medicines can never be reconciled to common ſenſe. Experience ſhews, that one thing will cure moſt diſorders, at leaſt, as well as twenty put together: then why do you add the other nineteen? Only to ſwell the apothecary's bill; nay, poſſibly, on purpoſe to prolong the diſtemper, that the doctor and he may divide the ſpoil. But admitting there is ſome quality in the medicine propoſed, which has need to be *corrected:* will not one thing correct it as well as twenty? It is probable, much better; and if not, there is a ſufficiency of other medicines, which need no ſuch correction. How often, by this compounding medicines of oppoſite qualities, is the virtue of both utterly deſtroyed! Nay, how often do thoſe joined together deſtroy life! This occaſioned that caution of the great Boerhaave, againſt mixing things without evident neceſſity, and without full proof of the effect they will produce when joined together, as well as of that they

they produced when aſunder; ſeeing, (as he obſerves) ſeveral things, which ſeparately taken, are ſafe and powerful medicines; when compounded, not only loſe their former powers, but commence a ſtrong and deadly poiſon. As to the manner of uſing the medicines here ſet down, I ſhould adviſe, as ſoon as you know your diſtemper, (which is very eaſy, unleſs in a complication of diſorders, and then you would do well to apply to a phyſician that fears God) firſt, uſe the firſt of the remedies for that diſeaſe, which occurs in the enſuing collection, unleſs ſome other of them be eaſier to be had, and then it may do juſt as well. Secondly, after a competent time, if it takes no effect, uſe the ſecond, the third, and ſo on. I have purpoſely ſet down, in moſt caſes, ſeveral remedies for each diſorder; not only becauſe all are not equally eaſy to be procured at all times and in all places, but likewiſe, becauſe the medicine which cures one man, will not always cure another of the ſame diſtemper: nor will it cure the ſame man at all times; therefore it was neceſſary to have a variety. However, I have ſubjoined the letter (I) to thoſe medicines which are thought *infallible*. Thirdly, obſerve all the time the greateſt exactneſs in your regimen, or manner of living. Abſtain from all mixed, all high-ſeaſoned food. Uſe plain diet, eaſy of digeſtion, and this as ſparingly as you can, conſiſtent with eaſe and ſtrength; drink only water, if it agrees with your

your ſtomach; if not, good, clear ſmall beer; uſe as much exerciſe daily in the open air, as you can without wearineſs; ſup at ſix or ſeven on the lighteſt food; go to bed early, and riſe betimes. To perſevere in this courſe, is often more than half cure. Above all, add to the reſt, (for it is not labour loſt) that old, unfaſhionable medicine, prayer; and have faith in God, who *killeth and maketh alive, who bringeth down to the grave and bringeth up*. For the ſake of thoſe who deſire, through the bleſſing of God, to retain the health which they have recovered, I have added a few plain, eaſy rules, chiefly tranſcribed from Dr. Cheyne. The air we breathe is of great conſequence to our health. Thoſe who have been long abroad in eaſterly and northerly winds, ſhould drink ſome thin and warm liquor going to bed, or a draught of toaſt and water. Tender people ſhould have thoſe who lie with them, or are much about them, ſound, ſweet, and healthy. Every one that would preſerve health, ſhould be as clean and ſweet as poſſible in their houſes, clothes, and furniture. The great rule of eating and drinking is, to ſuit the quality and quantity of the food to the ſtrength of our digeſtion; to take always ſuch a ſort and ſuch a meaſure of food, as fits light and eaſy on the ſtomach. All pickled, or ſmoaked, or ſalted food, and all high-ſeaſoned, is unwholeſome. Nothing conduces more to health, than abſtinence

and

and plain food with due labour. For ſtudious perſons, about eight ounces of animal food, and twelve of vegetable in twenty-four hours, is uſually ſufficient. Water is the wholeſomeſt of all drinks, quickens the appetite, and ſtrengthen the digeſtion moſt. Strong, and more eſpecially ſpirituous liquors, are a certain, though ſlow, poiſon. Experience ſhews, there is very ſeldom any danger in leaving them off all at once. Strong liquors do not prevent the miſchiefs of a ſurfeit, nor carry it off ſo ſafely as water. Malt liquors (except clear ſmall beer of a due age) are hurtful to tender perſons. Coffee and tea are extremely hurtful to perſons who have weak nerves. Tender perſons ſhould eat light ſuppers, and that two or three hours before going to bed. They ought conſtantly to go to bed about nine, and riſe at four or five. A due degree of exerciſe is indiſpenſably neceſſary to health and long life. Walking is the beſt exerciſe for thoſe who are able to bear it; riding for thoſe who are not. The open air, when the weather is fair, contributes much to the benefit of exerciſe. We may ſtrengthen any weak part of the body by conſtant exerciſe. Thus the lungs may be ſtrengthened by loud ſpeaking, or walking up an eaſy aſcent; the digeſtion and the nerves, by riding; the arms and hands by ſtrongly rubbing them daily. The ſtudious ought to have

have ſtated times for exerciſe, at leaſt two or three hours a day; the one half of this before dinner, the other before going in bed. They ſhould frequently ſhave, and frequently waſh their feet. Thoſe who read or write much, ſhould learn to do it ſtanding; otherwiſe it will impair their health. The fewer clothes any one uſes, by day or night, the hardier they will be. Exerciſe, firſt, ſhould be always on an empty ſtomach; ſecondly, ſhould never be continued to wearineſs; thirdly, after it, we ſhould take care to cool by degrees, otherwiſe we ſhall catch cold. The fleſh-bruſh is a moſt uſeful exerciſe, eſpecially to ſtrengthen any part that is weak. Cold-bathing, or rather ſwimming in a river, is of great advantage to health. It prevents abundance of diſeaſes; it promotes perſpiration; helps the circulation of the blood, and prevents the danger of catching cold. Tender people ſhould pour water upon the head before they go in, and walk in ſwiftly. To jump in with the head foremoſt, is too great a ſhock to nature. Coſtiveneſs cannot long conſiſt with health, therefore care ſhould be taken to remedy it at the beginning; and when it is removed, to prevent its return, by ſoft, cool, opening diet. Obſtructed perſpiration (vulgarly called catching cold) is one great ſource of diſeaſes. Whenever there appears the leaſt ſign of this, let it be removed by gentle ſweats.

The

The paſſions have a greater influence on health than moſt people are aware of. All violent and ſudden paſſions diſpoſe to, or actually throw people into acute diſeaſes. The ſlow and laſting paſſions, ſuch as grief and hopeleſs love, bring on chronical diſeaſes. Till the paſſion which cauſed the diſeaſe is calmed, medicine is applied in vain. The love of God, as it is the ſovereign remedy of all miſeries, ſo in particular it effectually prevents all the bodily diſorders the paſſions introduce, by keeping the paſſions themſelves within due bounds; and, by the unſpeakable joy and perfect calm ſerenity and tranquillity it gives the mind, it becomes the moſt powerful means of health and long life.

Vol. XXV. of the Works, p. 3.

HEALTH.

Dr. *Tiſſot's* advice to people in general, *publiſhed a few years ſince, is, I am perſuaded, one of the moſt uſeful books of the kind which has appeared in the preſent century. It plainly ſpeaks a perſon of ſtrong underſtanding, extenſive knowledge, and deep experience; at the ſame time he ſhews great humanity, and a tender ſenſe of the ſufferings of his fellow-creatures, and doubtleſs a deſire of preventing or leſſening theſe, was at leaſt one reaſon of this publication. His* deſcriptions *of diſeaſes are truly admirable; almoſt every where drawn*

from the life, and ſo clear, that even common people of tolerable ſenſe, will eaſily know any diſtemper thereby. His medicines *are exceeding* few; *ſo few, that at firſt ſight one would ſcarce think it poſſible they ſhould ſuffice for ſo many diſorders as he had treated of, and moſt of thoſe few are quite ſimple, as ſimple as can well be imagined; the reſt are ſeldom compounded of more than two or three ſimple and well known ingredients. A farther recommendation of them is, that the far greater part are of a moderate price, and as they are* cheap, *ſo moſt of them are* ſafe, *not likely to do hurt to any one. It is another mark of his excellent judgment, that in all caſes he lays ſo much ſtreſs upon regimen, and that on ſo many occaſions he recommends* outward applications, *a method conſtantly obſerved by the ancient phyſicians. Add to this, his earneſt and repeated cautions againſt all* ſpirituous *and* heating *medicines; againſt keeping the patient* too hot, *and above all, againſt keeping him in a* cloſe or foul air, *whereby ſo many diſeaſes are heightened or prolonged, and ſo many thouſand lives thrown away. Add his reaſonable detection of ſo many* vulgar errors, *ſome of which have almoſt univerſally obtained, and which nevertheleſs ſcarce any phyſician of note had before dared to expoſe. Where there are ſo many excellent things, are there any* defects? *Poſſibly a few might be obſerved. Some would eſteem as ſuch, his violent fondneſs for* bleeding; *his recom-*

recommending it on the moſt trifling occaſions, and preſcribing very frequent repetitions of it as indiſpenſably neceſſary in ſeveral diſeaſes which may be perfectly cured without ever bleeding at all; I inſtance a pleuriſy: Indeed thirty years ago, I was utterly aſtoniſhed, when I heard Dr. Cockburn (*of* St. James's) *ſay,* "*Sir, I never bleed in a pleuriſy; I know no cauſe, I know no one intention it anſwers, which I cannot anſwer as well, or better, without thus waſting the ſtrength of my patient;*" *but I have now ſeen the profit of it over and over. Nay I will ſay more, I have not ſeen a man in a pleuriſy theſe twenty years, (and I have ſeen not a few) whom I could not cure, not only without bleeding, but without any internal medicine whatever. Alas! alas! how few phyſicians love their neighbour as themſelves. Might not one alſo rank among the leſs excellent things in this tract, the author's amazing love of* gliſters? *One remarked of* Dr. Swift, "*In all his writings, he ſhews an uncommon affection for the* laſt concoction of the human nutriment;" *may not the ſame remark (in a little different ſenſe) be made of* Dr. Tiſſot? *I wonder whether he ever himſelf ſubmitted to, or performed the operation? Undoubtedly in caſes of extreme neceſſity, both modeſty and cleanlineſs muſt give place; and either man or woman would ſin againſt God, in not permitting an injection of any kind; but what, I pray, beſides extreme neceſſity, would induce*

any, but a beaſt of a man, either to preſcribe to another, or admit himſelf, ſuch a worſe than beaſtly remedy? Is there not an objection of the ſame kind to that uncleanly, ſtinking ointment, which he preſcribes for the cure of the itch? And what need of this, when it may be cured juſt as well by medicines which have no ſmell at all? Suppoſe by hellebore and cream, or by juices of lemons mixed with oil of violets; but there is another objection to all that the Doctor has wrote on this diſorder; can it be thought, that ſo great a man as Dr. Tiſſot *never ſaw the* tranſactions *of our* Royal Society? *But if he has not ſeen them, how could he utterly forget the paper communicated by* Dr. Mead, *which puts it beyond a doubt, being a matter of ocular demonſtration, that the itch is nothing but animalcula of a particular kind, burrowing under the ſcarf ſkin? Yet if he had not utterly forgot this, how came he to preſcribe* internal *medicines for it? Does any man preſcribe vomits or purges to kill fleas or lice? May I be permitted to touch upon one point more, to which I cannot fully ſubſcribe? I am ſenſible it may be eſteemed huge want of ſenſe, if not of modeſty likewiſe, to contradict the ſkilful in their own art, yea, ſome of the greateſt names* in Europe; *but I cannot help it: When either the ſouls or lives of men are at ſtake, I dare not except any perſon. What I refer to, is his vehement recommendation of the Peruvian bark, as "the only infallible remedy either for* mortifications

tions *or* intermitting fevers." *He really ſeems tranſported with the theme, as do very many phyſicians beſide. I object to this; it is not an "infallible remedy" either for one or the other; no, not even when adminiſtered by a very ſkilful phyſician, after evacuations of every kind. I have known pounds of it given to ſtop a mortification, yet the mortification ſpread till it killed the patient. I myſelf took ſome pounds of it when I was young, for a common tertian ague, and that after vomiting, yet it did not, would not, effect a cure; and I ſhould probably have died of it, had I not been cured unawares by drinking largely of lemonade. I will be bold to ſay there are other remedies which more ſeldom fail; I believe the bark has cured ſix agues in ten: I know cobweb pills have cured nine in ten. The bark has often ſtopped a mortification, and ſometimes it has failed; but I could never learn, that* Dr. Piper's *method** (of Eſſex) *has failed in a ſingle inſtance, though one of his patients was of a groſs habit, and above ſixty years old, and another above ninety. Let them philoſophiſe upon theſe things who pleaſe, I urged plain matter of fact. I object, ſecondly, that as it is far from being an infallible remedy, ſo is it far from being a ſafe one; not that I affirm, as* Dr. Tiſſot *ſuppoſes the objectors do, that it occaſions aſthmas or*

 dropſies.

* See the laſt edition of Primitive Phyſic.

dropſies. I do not think this at all improbable; however I have not obſerved it. But this I affirm in the face of the ſun, it frequently turns an intermitting fever into a conſumption; by this means, a few years ſince, one of the moſt amiable young women I have known loſt her life; and ſo did one who was before one of the healthieſt and ſtouteſt young men in Yorkſhire. I could multiply inſtances; but I need go no farther than my own caſe. In the laſt ague which I had, the firſt ounce of bark was, as I expected, thrown off by purging; the ſecond being mixt with ſalt of wormwood, ſtaid in my ſtomach; and juſt at the hour my ague ſhould have come, began a pain at the point of my ſhoulder blade. Quickly it ſhifted its place, began a little under my left breaſt and there fixt. In leſs than an hour I had a ſhort cough; ſoon after a ſmall fever. From that time the cough, the pain, and the fever, continued without intermiſſion; and every night, very ſoon after I lay down, came firſt a dry cough for forty or fifty minutes, then an impetuous one, till ſomething ſeemed to burſt, and for half an hour more I threw up thick fetid pus; here was expedition! What but a ball could have made quicker diſpatch than this infallible medicine? In leſs than ſix hours it obſtructed, inflamed, and ulcerated my lungs, and by this ſummary proceſs, brought me into the third ſtage of a true pulmonary conſumption. Excuſe me, therefore, if having

having eſcaped with the ſkin of my teeth, I ſay to all I have any influence over, whenever you have an intermitting fever, look at me, and be ware of the bark! I mean the bark in ſubſtance. If you love your lives, beware of ſwallowing ounce after ounce of indigeſtible powder, though it were powder of poſt; to infuſions and decoctions I have no objection. The following pages contain the moſt uſeful parts of Dr. Tiſſot's *book; I believe the ſubſtance of all that will ſtand the teſt of ſound reaſoning and experience. I have added little thereto, but have judged it would be of uſe to retrench a great deal, in particular much bleeding, much Peruvian bark, and abundance of gliſters. It is my belief that one might, without any loſs, retrench many more of the remedies he preſcribes; in many caſes half, in others three-quarters, in ſome eight or nine parts in ten: ſince a ſingle (perhaps even* outward*) remedy would effect a perfect cure. I have only to add, (which it would not be ſo faſhionable for a* phyſician *to believe, much leſs to mention) that as God is the ſovereign diſpoſer of all things, and particularly of life and death, I earneſtly adviſe every one, together with all his other medicines, to uſe that medicine of medicines, prayer.* Dr. Tiſſot *himſelf will give us leave to think this an univerſal medicine; at the ſame time then that we uſe all the other means which reaſon and experience dictate, let*

us ſeek a bleſſing from him who has all power in Heaven and earth, who gives us life and breath, and all things, and who cannot withhold from them that ſeek him any manner of thing that is good.

FATIGUING

FATIGUING labour, too long continued, is the firſt cauſe of thoſe maladies which ſo often attack the inhabitants of both city and country. Its effects, in the firſt place, are, for the moſt part, inflammatory diſeaſes, ſuch as quinſies, pleuriſies, defluctions on the breaſt. In the ſecond place, that ſtate of weakneſs into which they fall, and from which they with difficulty recover. There are two ways of preventing theſe maladies. The firſt is, to avoid the cauſe that produces them. The ſecond, to diminiſh their effects by drinking largely of cooling draughts, ſuch as whey, butter-milk, or even water; to every pint of which a glaſs of vinegar may be added, or the juice of grapes, or gooſeberries not fully ripe. Theſe form an agreeable draught, which ſtrengthens and ſuſtains the labourer.—A ſecond ordinary cauſe of diſeaſe is, when a perſon overheated by labour, repoſes in a cold place, or on the ground: this ſtops perſpiration, and occaſions quinſies, rheumatiſms, inflammatory cholics, pleuriſies, and inflammations of the breaſt. As ſoon as the patient feels the firſt ſymptoms, (ſometimes not till ſeveral days after) he ſhould immediately bathe his legs in warm water; and, after being well rubbed before the fire, he ſhould drink a good quantity of the warm infuſion. Such remedies often prevent the diſeaſe. But, on the contrary, the evil becomes more

dangerous, when people try to procure a ſweat by heating medicines. — A third cauſe of diſeaſe is, drinking cold water while one is much heated: this operates as the former, but the bad effects are generally more violent. I have ſeen ſome terrible examples of this: violent quinſies, inflammations of the breaſt, cholics, inflammations in the belly, attended with ſwellings, vomitings, ſuppreſſion of urine, and terrible anguiſh. The beſt remedies are bleeding in the beginning, drinking warm water, to which a fifth part of milk has been added; and fomentations of warm water applied to the throat, breaſt, and belly. — A fourth cauſe is, the inconſtancy of the climate: in one day we often feel change from hot to cold, and from cold to hot. The beſt precaution is, to go better cloathed than the weather ſeems to call for; to put on our winter dreſs early in autumn, and quit it late in ſpring. Labourers, who throw off their cloaths while at work, ſhould never ſtrip till an hour after ſun-riſe, and ſhould put on their cloaths immediately on ending their work, or rather an hour before ſun-ſet. It often happens, that the traveller gets wet: this may be attended with no bad conſequences, provided he ſhifts his cloaths immediately: but I have often ſeen deadly pleuriſies the conſequences of omitting this. When the body and legs have been wet, the beſt way is to bathe the legs

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in warm water. I have, by this means, radically cured people ſubject to violent cholics from having their feet wetted. This bath becomes ſtill more efficacious, by diſſolving ſome ſoap in it.—A fifth cauſe is, the common cuſtom in villages of having their ditches or dunghills directly under their windows: corrupted vapours are continually exhaling from them, which in proceſs of time cannot fail of being prejudicial. Thoſe who are accuſtomed to the ſmell, become inſenſible of it; but the cauſe, nevertheleſs, does not ceaſe to be unwholeſome; and ſuch as are unuſed to it, perceive the impreſſion in all its force. To this cauſe may be added, the neglect of common people to air their lodgings. It is well known that too cloſe an air occaſions malignant fevers; and the poor country people reſpire no other in their own houſes. Their lodgings, which are very ſmall, and which notwithſtanding incloſe (both day and night) the father, mother, and ſeven or eight children, are never kept open during ſix months in the year, and very ſeldom during the other ſix. It is eaſy to prevent all the evils ariſing from this ſource, by opening the windows daily.—I conſider drunkenneſs as a ſixth cauſe of diſeaſes. Thoſe poor wretches, who abandon themſelves to it, are ſubject to inflammations of the breaſt, and to pleuriſies, which often carry them off in the flower

of their age. If they eſcape theſe, they ſink, long before the ordinary approach of old age, into all its infirmities, and eſpecially into an aſthma, which terminates in a dropſy of the breaſt, that is incurable. The proviſions of the common people are alſo frequently one cauſe of maladies. This happens, firſt, when the corn was not well ripened, or not well got in, in bad harveſts. But this may be leſſened by waſhing and drying the grain completely; by allowing it a little more time to ſwell or riſe, and baking it a little more. Secondly, the better ſaved part of the wheat is ſometimes damaged in the farmer's houſe; either becauſe he does not take the due care of it, or becauſe he has no convenient place to preſerve it. It has often happened to me, on entering one of theſe houſes, to be ſtruck with the ſmell of wheat that has been ſpoiled. Nevertheleſs, there are known and eaſy methods to provide againſt this. Thirdly, that wheat, which is good, is often made into bad bread, by not letting it riſe ſufficiently; by baking it too little, and by keeping it long. All theſe errors have their troubleſome conſequences, eſpecially upon children and weakly people. Cakes may be conſidered as an abuſe of bread. The dough is almoſt conſtantly bad, and often unleavened, ill-baked, greaſy, and ſtuffed with either fat or ſour ingredients, which compound one of

of the moſt indigeſtible aliments imaginable. Women and children conſume the moſt of this food, and are the very ſubjects for whom it is the moſt improper; little children eſpecially, who are, for the greater part, unable to digeſt it perfectly. Hence ariſe obſtructions in the bowels, and a ſlimy viſcidity throughout the maſs of humours, which throws them into various diſeaſes: ſlow fevers, a hectic, the rickets, the king's evil, and feebleneſs, for the miſerable remainder of their days. There is nothing more unwholeſome than dough not ſufficiently leavened, ill-baked, greaſy, and ſoured by the addition of fruits. We ſhould not omit, in enumerating the cauſes of maladies among country people, the conſtruction of their houſes, a great many of which either are cloſe to a higher ground, or are ſunk a little in the earth. Each of theſe ſituations ſubjects them to conſiderable moiſtneſs; which is not the leaſt ſource of diſeaſes, eſpecially to women in child-bed, to children, and perſons recovering of ſome diſtemper. It would be eaſy to prevent this inconvenience, by raiſing the ground on which the houſe ſtood ſome inches above the level, by a bed of gravel, of ſmall flints, pounded bricks, coals, or ſuch other materials; and by avoiding to build cloſe to, or, as it were, under a much higher ſoil. It would ſtill coſt leſs trouble to give the front of the houſes an expoſure

expoſure to the ſouth-eaſt. This expoſure, ſuppoſing all other circumſtances to be alike, is both the moſt wholeſome and advantageous.

The cauſes already enumerated occaſion diſeaſes; and bad regimen or conduct render them more perplexing, and often mortal. There is a prevailing prejudice, which is every year attended with the death of hundreds, that all diſtempers are cured by ſweat; and that to procure ſweat they muſt take abundance of hot and heating things, and keep themſelves very hot. This is a fatal miſtake, and it cannot be too much inculcated; that by thus endeavouring to force ſweating at the beginning of a diſeaſe, they are taking pains to kill themſelves. I have ſeen caſes in which the continual care to provoke ſweating, has as manifeſtly killed the patient, as if a ball had been ſhot through his brains; as ſuch an untimely diſcharge carries off the thinner part of the blood, leaving the maſs more dry, vicid, and inflamed. Now, as in all acute diſeaſes, except a very few, the blood is already too thick, ſuch a diſcharge muſt evidently increaſe the diſorder; but ſuppoſing ſweating was beneficial at the beginning of diſeaſes, the means they uſe to excite it would prove fatal. The firſt is, to ſtifle the patient with a cloſe apartment, and a load of covering; care is taken to prevent a breath of freſh

air

air entering the room; from which circumſtance the air already in it is ſpeedily corrupted, and ſuch a degree of heat is procured by the weight of the bed cloaths, that theſe two cauſes alone are ſufficient to excite a fever, even in a healthy man. More than once have I found myſelf ſeized with difficulty of breathing, on entering ſuch chambers, from which I have been immediately relieved on opening all the windows. Let in a little freſh air on theſe miſerable patients, and leſſen the burthen of their coverings, and you generally ſee, upon the ſpot, their fever and oppreſſion, their anguiſh and raving, abate. The ſecond method taken to raiſe a ſweat in theſe patients is, to give them hot things, eſpecially Venice treacle or wine. In all feveriſh diſorders, we ſhould gently cool, and keep the belly moderately open, while theſe things both heat and bind; and hence we may judge of their conſequences. A healthy perſon would certainly be ſeized with an inflammatory fever on taking the ſame quantity of wine, or Venice treacle, which the peaſant takes when he is attacked by one of theſe diſorders. How then ſhould a ſick perſon eſcape dying by them? But I ſhall be told, that diſeaſes are often carried off by ſweat, I anſwer, it is true, ſweating cures ſome diſorders at their very onſet; for inſtance, thoſe ſtitches that are called falſe pleuriſies,

pleurifies, ſome rheumatic pains, and ſome colds; but this only happens when the diſorders depend ſolely on abated perſpiration, to which ſuch pain inſtantly ſucceeds; and where immediately, before the fever has thickned the blood, and inflamed the humour; and before any internal load is formed, ſome warm drinks are given, which, by reſtoring tranſpiration, remove the cauſe of the diſorder. Nevertheleſs, even in ſuch a caſe, great care ſhould be had, not to raiſe too violent a commotion in the blood, which would rather reſtrain than promote ſweat. Sweating is alſo of ſervice in diſeaſes, when their cauſes are extinguiſhed by plentiful dilution; then it relieves by drawing off with itſelf ſome part of the diſtempered humour, (after their groſſer parts have paſſed off by ſtool and by urine) and carries off that extraordinary quantity of water we are obliged to convey into the blood. Under ſuch circumſtances, it is of importance not to check the ſweat, as much care ſhould be taken not to check that evacuation which naturally occurs towards the concluſion of diſeaſes, as not to force it at their beginning, the former being almoſt conſtantly beneficial, the latter as conſtantly pernicious; beſides, were it neceſſary, it might be dangerous to force it, ſince by heating the patients, a vehement fever is excited: warm water, in ſhort, is the beſt of

ſudorifics. An able phyſician, long ſince, aſſured his countrymen, that wine was fatal in fevers; I take leave to repeat it again and again, and wiſh it may not be with as little ſucceſs. Their diſeaſes are farther aggravated by the food that is generally given them; they muſt be weak in conſequence of their being ſick, and the ridiculous fear of the patient's dying of weakneſs, diſpoſes their friends to force them to eat, which, increaſing their diſorder, renders the fever mortal. This fear is abſolutely chimerical: never yet did a perſon in a fever die merely for weakneſs; they may be ſupported even for weeks by water only; and are ſtronger at the end of that time than if they had taken more ſolid nouriſhment; ſince, far from ſtrengthening them, their food increaſes their diſeaſe, and thence increaſes their weakneſs. From the firſt invaſion of a fever, digeſtion ceaſes. Whatever ſolid food is taken, corrupts, and adds nothing to the ſtrength of the ſick, but greatly to that of the diſtemper. There are a thouſand examples to prove, that it becomes a real poiſon; and we may ſenſibly perceive theſe poor creatures, who are thus compelled to eat, looſe their ſtrength, and fall into anxiety and ravings, in proportion as they ſwallow. They are farther injured by the quality of their food; they are forced to ſup ſtrong gravy ſoups, eggs, biſcuits,

biſcuits, and even fleſh, if they have but juſt ſtrength to chew it. It is almoſt impoſſible for them to ſurvive all this traſh. Should a man in perfect health be compelled to eat ſtinking meat, rotten eggs, ſtale ſour broth, he is attacked with as violent ſymptoms, as if he had taken real poiſon, which, in effect, he has. He is ſeized with vomiting, anguiſh, and violent purging, and a fever, with raving, and eruptive ſpots, which we call the purple fever. Now when the ſame articles of food, in their ſoundeſt ſtate, are given to a perſon in a fever, the heat, and the morbid matter, already in his ſtomach, quickly putrify them; and after a few hours produce all the above-mentioned effects. Let any man judge, then, if the leaſt ſervice can be expected from them? The moſt obſerving perſons remark, that when a feveriſh patient ſups what is called good broth, the fever gathers ſtrength, and the patient weakneſs. The giving ſuch a ſoup or broth, though of the freſheſt meat, to a man who has a high fever, or putrid humours in his ſtomach, is to do him exactly the ſame ſervice as if you had, two or three hours later, given him ſtale putrid ſoup. It were happy for mankind could they be thoroughly perſuaded of this demonſtrable truth, that the only things which can ſtrengthen ſick perſons, are thoſe which weaken their diſeaſe. Out of twenty

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ſick perſons, who are loſt in the country, more than two thirds might have been cured, if they were ſupplied with abundance of good water. What farther increaſes our horror at this enormous propenſity to heat, dry up, and cram the ſick is, that it is totally oppoſite to what nature herſelf indicates in ſuch circumſtances. The burning heat of which they complain, the dryneſs of the lips, tongue, and throat, the high colour of their urine, the longing they have for cooling things, the pleaſure they enjoy from freſh air, are ſo many proofs, which cry out with a loud voice, that we ought to cool them moderately, by all means. Their foul tongues, which ſhew the ſtomach to be in the like condition; their loathing, their propenſity to vomit, their utter averſion to all ſolid food, and eſpecially to fleſh; the diſagreeable ſtench of their breath, and frequently the extraordinary offenſiveneſs of their excrements, demonſtrate that their bowels are full of putrid contents, which muſt corrupt all the aliments ſuperadded to them; and that the only thing which can be done, is to dilute them by plentiful draughts of cooling drinks. I affirm it again, and I heartily wiſh it may be thoroughly attended to, that as long as there is any taſte of bitterneſs, or of putreſcence; as long as there is a loathing, a bad breath, heat and feveriſhneſs, with fœtid ſtoods, and little and high-

coloured

coloured urine, ſo long all fleſh, fleſh-ſoup, eggs, and all kind of food compoſed of them, or of any of them, and all Venice treacle, wine, and heating things, are ſo many abſolute poiſons. Neither ſhould it be omitted, that even when a patient has eſcaped death, the miſchief is not ended; the high aliments and heating medicines leave behind the principle of ſome chronical diſeaſe, which, increaſing inſenſibly, burſts out at length, and finally procures his death. I muſt alſo take notice of another common practice, which is purging, or vomiting at the very beginning of a diſtemper. Infinite miſchiefs are occaſioned by it. There are ſome caſes, indeed, in which it is neceſſary: but it is a general rule, that they are hurtful at the beginning; always, when the diſeaſes are ſtrictly inflammatory. It is hoped, by their aſſiſtance, to remove the oppreſſion of the ſtomach, a diſpoſition to vomit, a dry mouth, thirſt, and uneaſineſs: but the cauſes of theſe ſymptoms are ſeldom of a nature to yield to theſe evacuations. By the extraordinary thickneſs of the humours that foul the tongue, we ſhould form our notions of thoſe which line the ſtomach and the bowels. It may be waſhed, gargled, and even ſcraped to little purpoſe: until the patient has drank for many days, and the heat, the fever, and the fizineſs of the humours are abated, this filth cannot be thoroughly removed

moved. The ſtate of the ſtomach being conformable to that of the tongue, no method can effectually ſcour and clean it at the beginning: but by giving diluting remedies plentifully, it gradually frees itſelf, and the propenſity to vomit, with its other effects, go off naturally. The vomit eſpecially, being given in an inflammatory diſeaſe, before the humours have been diminiſhed by bleeding, and diluted by plentiful ſmall drinks, is productive of inflammations of the ſtomach, of the lungs and liver, of ſuffocations and phrenzies. Purges ſometimes occaſion a general inflammation of the guts, which terminates in death. Some inſtances of each I have ſeen. The effect of ſuch medicines, in theſe circumſtances, are much the ſame with thoſe we might expect from the application of ſalt and pepper to a dry, inflamed, and foul tongue, in order to moiſten and clean it.

Having clearly ſhewn the dangers of the regimen, diet, and principal medicines generally made uſe of on theſe occaſions, I muſt now point out the method they may purſue without any riſque, on the invaſion of ſome acute diſeaſes, and the general diet which agrees with them all; and whenever I ſhall ſay in general, that a patient is to be put upon a regimen, it will ſignify that he is to be treated according to the method preſcribed in this chapter. The greater part of

of acute diſeaſes give ſome notice of their approach a few weeks, or at leaſt days before their actual invaſion; ſuch as a light wearineſs, ſtiffneſs, or numbneſs; leſs activity than uſual, leſs appetite, a ſmall load or heavineſs at the ſtomach, ſome complaint in the head; a profounder degree of ſleep, yet leſs compoſed, and leſs refreſhing than uſual; ſometimes a light oppreſſion of the breaſt, a leſs regular pulſe, a propenſity to be cold, an aptneſs to ſweat, and ſometimes a ſuppreſſion of a former diſpoſition to ſweat. At ſuch a term we may prevent, or at leaſt mitigate the moſt perplexing diſorders, by carefully obſerving the following points: To omit all violent work or labour, but not a gentle degree of exerciſe; to uſe none, or very little ſolid food, eſpecially no fleſh, fleſh broth, eggs, or wine; to drink three, or even four pints daily, by ſmall glaſſes at a time, from half-hour to half-hour, of ptiſans, or even of warm water, to each quart of which may be added half a glaſs of vinegar. No perſon can be deſtitute of this. Thoſe who have honey will do well to add two or three ſpoonfuls of it to the water: a light infuſion of elder-flowers, or of thoſe of the lime-tree, may alſo be advantageouſly uſed, or clear ſweet whey. Very unhappily people take the directly contrary method. From the moment theſe previous complaints are perceived, they eat nothing

thing but groſs meat, eggs, or ſtrong meat-ſoups: they leave off garden-ſtuff and fruits, which would be proper for them; and drink heartily (under a notion of ſtrengthening the ſtomach) of wine and other liquors, which ſtrengthen nothing but the fever, and expel what degree of health might ſtill remain. When the diſtemper is advanced, and the patient is ſeized with coldneſs or ſhuddering, in a greater or leſs degree, commonly attended with an univerſal oppreſſion, and pains over all the ſurface of the body; he ſhould be put to bed if he cannot keep up, or ſhould ſit down as quietly as poſſible, with a little more covering than uſual: he ſhould drink every quarter of an hour a ſmall glaſs of ſome of thoſe liquids I have recommended. Theſe patients covet a load of covering during the cold or ſhivering; but we ſhould be careful to lighten them as ſoon as it abates, ſo that when the heat begins, they may have no more than uſual covering. It were to be wiſhed, they had rather leſs. The country people lie upon a feather-bed and under a quilt that is commonly extremely heavy; and the heat which is heightened and retained by feathers, is particularly troubleſome to perſons in fevers. Nevertheleſs, this cuſtom may be complied with for one ſeaſon of the year; but during our heats, or whenever the fever is violent, they ſhould lie on a pallet, and

throw away their coverings of down, ſo as to remain covered only with ſheets, or ſomething leſs injurious than feather-coverings. A perſon could ſcarcely believe, how much comfort a patient is ſenſible of, in being eaſed of his former coverings. As ſoon as the heat after the ſhuddering approaches, we ſhould provide for the patient's *regimen*; and care ſhould be taken that the air in the room ſhould not be too hot, the mildeſt degree of warmth being ſufficient, that there be as little noiſe as poſſible, and that no perſon ſpeak to the ſick without neceſſity; no external circumſtance heightens the fever more, nor inclines more to raving, than the perſons in the chamber, eſpecially about the bed; they leſſen the ſpring of the air; they prevent a ſucceſſion of freſh air; and the variety of objects occupies the brain too much. Whenever the patient has been at ſtool, or has made urine, theſe excrements ſhould be removed immediately. The windows ſhould certainly be opened, to promote an entire change of the air in the room: nevertheleſs, as the patient ſhould not be expoſed to a current of air, the curtains of his bed ſhould then be drawn. If the ſeaſon be rigidly cold, it will be ſufficient to keep the windows open a few minutes each time. In ſummer, at leaſt one window ſhould be ſet open day and night. The pouring a little vinegar upon a red-hot ſhovel

vel alſo greatly conduces to reſtore the ſpring, and correct the putridity of the air. In our greateſt heats, when the ſick perſon is ſenſibly incommoded by it, the floor may be ſprinkled now and then by branches of willow or aſh trees dipt a little in pails of water. With reſpect to the patient's nouriſhment, he muſt entirely abſtain from all food but the following, which is one of the wholeſomeſt and ſimpleſt: Take half a pound of bread, a morſel of the freſheſt butter about the ſize of a hazel nut, (which may be omitted too) three pints or a quarter of water; boil them till the bread be entirely reduced to a thin conſiſtence; then ſtrain it, and give the patient one-eight part of it every three or every four hours; but ſtill more rarely if the fever be vehemently high. Thoſe who have barley, oatmeal, or rice, may prepare them in the ſame manner with ſome grains of ſalt. The ſick may be ſometimes indulged, in lieu of theſe ſpoon meats, with raw fruits in ſummer; or, in winter, with apples baked or boiled, or plumbs and cherries dried and baked. Perſons of knowledge will not be ſurpriſed to ſee fruits directed in acute diſeaſes; the benefit of which they may have frequently ſeen. Such advice can only diſguſt thoſe who remain ſtill obſtinately attached to old prejudices; but could they reflect a little, they muſt perceive, that theſe fruits

which allay thirſt, which abate the fever, which correct and attemper the putrid and heated bile, which gently diſpoſe the belly to be rather open, and promote the diſcharge of the urine, muſt prove the propereſt nouriſhment for perſons in acute fevers. We may ſafely allow, in all continual fevers, cherries, red and black, ſtrawberries, the beſt cured raiſins, raſpberries, and mulberries, provided all of them be perfectly ripe. Apples, pears, and plumbs, are leſs melting and diluting, leſs ſucculent, and rather leſs proper. Some kinds of pears, however, are extremely juicy, ſuch as the dean or valentia pear, different kinds of the buree pear; the St. Germain, the green ſugar pear, and the ſummer royal, which may all be allowed, as well as a little juice of very ripe plumbs, with the addition of water to it. This laſt I have known to aſſuage thirſt in a fever beyond any other liquor. Care ſhould be taken, at the ſame time, that the ſick ſhould never be indulged in a great quantity of any of them at once, which would overload the ſtomach; but if they are given a little at a time and often, nothing can be more ſalutary. China oranges or lemons may be taken likewiſe, but without eating any of the peal, which is hot and inflaming. Their drink ſhould be ſuch as allays thirſt and abates the fever; ſuch as dilutes, relaxes, and promotes the evacuations

tions by ſtool, urine and perſpiration. All thoſe which I have recommended in the preceding chapter, poſſeſs theſe qualities. A glaſs or a glaſs and a half of the juice of ſuch fruits I have juſt mentioned, may alſo be added to three full pints of water. The ſick ſhould drink at leaſt twice or thrice the quantity daily, often, and a little at once, between three and four ounces every quarter of an hour. The coldneſs of the drink ſhould juſt be taken off. As long as the patient has ſtrength for it, he ſhould ſit up out of bed one hour daily, and longer if he can bear it; but at leaſt half an hour. It has a tendency to leſſen the fever, the head-ach, and raving; but he ſhould not be raiſed while he has a hopeful ſweating, though ſuch ſweats hardly ever occur, but at the concluſion of diſeaſes, and after the ſick has had ſeveral other evacuations. His bed ſhould be made daily while he is up; and the ſheets, as well as the patient's linen, ſhould be changed every two days, if it can be done with ſafety. An unhappy prejudice has eſtabliſhed a contrary practice. The people about the patient, dread his riſing out of bed; they let him continue there in naſty linen, loaded with putrid ſteams; which not only keep up the diſtemper, but heighten it even into ſome degree of malignity. I again repeat it here, that nothing conduces more to continue the fever and

raving, than confining the ſick conſtantly to bed, and withholding him from changing his foul linen: by relieving him from both of which, I have, without the aſſiſtance of any other remedy, put a ſtop to a continual delirium of twelve days uninterrupted duration. A man muſt be nearly in a dying condition, not to be able to bear theſe ſmall commotions, which in the very moment he permits them, increaſe his ſtrength, and immediately after abate his complaints. One advantage the ſick gain by ſitting up a little, is the increaſed quantity of their urine. Some have been obſerved to make none at all, if they did not riſe out of bed. A conſiderable number of acute diſeaſes have been effectually cured by this method, which mitigates them all. Where it is not uſed, medicines are often of no advantage. It were to be wiſhed the patient and his friends were made to underſtand, that diſtempers were not to be expelled at once with rough uſage; that they muſt have their courſe; and that the uſe of violent medicines might indeed abridge the courſe of them, by killing the patient, yet never otherwiſe ſhortened the diſeaſe, but, on the contrary, rendered it more tedious and obſtinate, and often entailed ſuch unhappy conſequences on the ſufferer, as left him feeble and languid for the reſt of his life. The term of recovery from a diſeaſe, re-

quires conſiderable attention, as it is always a ſtate of feebleneſs. The ſame kind of prejudice which deſtroys the ſick by compelling to eat, during the violence of diſeaſe, is extended alſo to the ſtage of recovery; and either renders it troubleſome and tedious, or produces fatal relapſes. In proportion to the abatement of the fever, the quantity of nouriſhment may be graduallp increaſed; but as long as there are any remains of it, their quality ſhould be thoſe I have recommended. Whenever the fever is compleatly terminated, different foods may be entered upon; ſo that the patient may venture upon a little white meat, provided it be tender; ſome fiſh, ſmall broth, a few eggs at times, with wine properly diluted. The fiſh that are proper in this caſe are whitings, flounders, plaice, dabbs, or gudgeons; ſalmon, eels, carp, all the ſkate kind, haddock, and the like, ſhould not be permitted, before the ſick return to their uſual ſtate of health. It muſt be obſerved at the ſame time, that thoſe very aliments which reſtore the ſtrength, when taken moderately, delay the perfect cure, if they exceed in quantity though but a little; becauſe the ſtomach being extremely weakened, is capable only as yet of a ſmall degree of digeſtion. All bad conſequences are prevented by contenting themſelves for ſome time with a very moderate ſhare of proper

food. We are not nouriſhed in proportion to the quantity we ſwallow, but to that we digeſt. A perſon on the mending hand, who eats moderately, digeſts it, and grows ſtrong from it; he who ſwallows abundantly, does not digeſt it, and inſtead of being ſtrengthened, he withers inſenſibly away. We may reduce, within the few following rules, all that is to be obſerved, in order fully to cure acute diſeaſes. Let thoſe who are recovering, take very little nouriſhment at a time, and take it often; let them take but one ſort of food at each meal, and not change their food too often; let them chew whatever ſolid victuals they eat very carefully; let them diminiſh their quantity of drink. The beſt for them in general is water, with a fourth or third part of white wine. Too great a quantity of liquids at this time prevents the ſtomach from recovering its ſtrength; impairs digeſtion; increaſes the tendency to a ſwelling of the legs. Let them go abroad as often as they are able, whether on foot, in a carriage, or on horſeback; this laſt exerciſe is the healthieſt of all. They who practiſe it, ſhould mount before their principal meal, which ſhould be about noon, and never ride after it. As people in this ſtate are ſeldom quite as well towards night; in the evening they ſhould take little food; their ſleep will be the leſs diſturbed, and repair them the more and ſooner.

ſooner. They ſhould not remain in bed above ſeven or eight hours. The ſwelling of the legs and ancles, which happens to moſt perſons at this time, is not dangerous, and generally diſappears of itſelf, if they live ſoberly and regularly, and take moderate exerciſe. It is not neceſſary in this ſtate, that they ſhould go conſtantly every day to ſtool, though they ſhould not be without one above two or three. If their coſtiveneſs exceeds this term, they ſhould take ſomething opening; they muſt by no means return to their labour too ſoon, this prevents many from ever recovering their former ſtrength, and makes them loſe in the conſequence, every following week of their lives, more time than they ever gained, by their over early reſuming of their labour.

Vol. XXV. of the Works, p. 150.

PRONUNCIATION and GESTURE.

Before we enter upon particular rules, I would adviſe all who can, to ſtudy the ART of SPEAKING *betimes*, and to practiſe it as often as poſſible, before they have contracted any of the common imperfections or vices of ſpeaking; for theſe may eaſily be avoided at firſt, but when they are once learnt, it is extremely difficult to unlearn them. I adviſe all young perſons to be governed in

ſpeaking, as in all other things, by reaſon rather than example, and therefore to have an eſpecial care whom they imitate therein; and to imitate only what is right in their manner of ſpeaking, not their blemiſhes and imperfections. The firſt buſineſs of the ſpeaker is, ſo to ſpeak that he may be heard and underſtood with eaſe. In order to this, it is a great advantage to have a clear ſtrong voice; ſuch at leaſt, as will fill the place where you ſpeak, ſo as to be heard by every perſon in it. To ſtrengthen a weak voice, read or ſpeak ſomething aloud, for at leaſt half an hour every morning; but take care not to ſtrain your voice at firſt; begin low and raiſe it by degrees to the height. If you are apt to faulter in your ſpeech, read ſomething in private daily, and pronounce every word and ſyllable ſo diſtinctly, that they may all have their full ſound and proportion. If you are apt to ſtammer at ſuch and ſuch particular expreſſions, take particular care, firſt, to pronounce them plainly. When you are once able to do this, you may learn to pronounce them more fluently and at your leiſure. The chief faults of ſpeaking are, the ſpeaking too loud; this is diſagreeable to the hearers, as well as inconvenient for the ſpeaker: For they muſt impute it either to ignorance or affectation, which is never ſo inexcuſable as in preaching. Every man's voice ſhould indeed fill the

the place where he ſpeaks; but if it exceeds its natural key, it will be neither ſweet, nor ſoft, nor agreeable, were it only on this account, that he cannot then give every word its proper and diſtinguiſhing ſound. The ſpeaking too low, is, of the two, more diſagreeable than the former. Take care, therefore, to keep between the extremes, to preſerve the key, the command of your voice, and adapt the loudneſs of it to the place where you are, or the number of perſons to whom you ſpeak. In order to this, conſider whether your voice be naturally loud or low; and if it incline to either extreme, correct this firſt in your ordinary converſation. If it be too low, converſe with thoſe that are deaf; if too loud, with thoſe who ſpeak ſoftly. By ſpeaking in a thick, cluttering manner, ſome perſons mumble, or ſwallow ſome words or ſyllables; and do not utter the reſt articulately or diſtinctly. This is ſometimes owing to a natural defect; ſometimes to a ſudden flutter of ſpirits, but oftener to a bad habit. To cure this, accuſtom yourſelf both in converſation and reading, to pronounce every word diſtinctly. Obſerve how full a ſound ſome give to every word, and labour to imitate them. If no other way avail, do as *Demoſthenes* did, who cured himſelf of this natural defect, by repeating orations every day with pebbles in his mouth. The ſpeaking

too faſt, is a common fault; but not a little one, particularly when we ſpeak of the things of God. It may be cured by habituating yourſelf to attend to the weight, ſenſe, and propriety of every word you ſpeak. The ſpeaking too ſlow is not a common fault; and when we are once warned of it, it may be eaſily avoided. The ſpeaking with an irregular, deſultory, and uneven voice, raiſed or depreſt unnaturally or unſeaſonably. To cure this, you ſhould take care not to begin your periods either too high or too low; for that would neceſſarily lead you to an unnatural and improper variation of the voice; and remember, never either to raiſe or ſink your voice without a particular reaſon, ariſing either from the length of the period, or the ſenſe or ſpirit of what you ſpeak. But the greateſt and moſt common fault of all is, ſpeaking with a tone; ſome have a womaniſh ſqueaking tone; ſome a ſinging or canting one; ſome an high, ſwelling, theatrical tone, laying too much emphaſis on every ſentence; ſome have an awful, ſolemn tone; others an odd, whimſical, whining one, not to be expreſſed in words. To avoid all kinds of unnatural tones, the only rule is this, endeavour to ſpeak in public, juſt as you do in common converſation. Attend to your ſubject, and deliver it in the ſame manner as if you were talking to a friend. This, if carefully obſerved,

ſerved, will correct both this and almoſt all the other faults of a bad pronunciation; for a good pronunciation is nothing but a natural, eaſy, and graceful variation of the voice, ſuitable to the nature and importance of the ſentence we deliver. If you would be heard with pleaſure, in order to make a deeper impreſſion on your hearers, ſtudy to render your voice as ſoft and ſweet as poſſible; and the more, if it be naturally harſh, hoarſe, or obſtreperous, which may be cured by conſtant exerciſe. By carefully uſing this every morning, you may in a ſhort time wear off theſe defects, and contract ſuch a ſmooth and tuneful delivery, as will recommend whatever you ſpeak. Secondly, labour to avoid the odious cuſtom of coughing and ſpitting while you are ſpeaking; and if at ſome times you cannot wholly avoid it, yet take care you do not ſtop in the middle of a ſentence, but only at ſuch times as will leaſt interrupt the ſenſe of what you are delivering. Above all, take care to vary your voice according to the matter on which you ſpeak. Nothing more grates the ear, than a voice ſtill in the ſame key, and yet nothing is more common. Although this monotony is not only unpleaſant to the ear, but deſtroys the effect of what is ſpoken, the beſt way to learn how to vary the voice is, to obſerve common diſcourſe; take notice how you ſpeak yourſelf in ordi-

nary converſation, and how others ſpeak on various occaſions. After the very ſame manner you are to vary your voice in public, allowing for the largeneſs of the place, and the diſtance of the hearers. The voice may be varied three ways, firſt, as to height or lowneſs; ſecondly, as to vehemence or ſoftneſs; thirdly, as to ſwiftneſs or ſlowneſs: And firſt, as to height, a medium between the extremes is carefully to be obſerved. You muſt neither ſtrain your voice by raiſing it always to the higheſt note it can reach, nor ſink it always to the loweſt note, which would be to murmer rather than to ſpeak. As to vehemence, have a care how you force your voice to the laſt extremity; you cannot hold this long without danger of its cracking, and failing you on a ſudden; nor yet ought you to ſpeak in too faint and remiſs a manner, which deſtroys all the force and energy of what is ſpoken. As to ſwiftneſs, you ought to moderate the voice ſo as to avoid all precipitation; otherwiſe you give the hearers no time to think, and ſo are not likely either to convince or to perſuade them; yet neither ſhould you ſpeak ſlower than men generally do in common converſation. It is a fault to draw out your words too ſlow, or to make needleſs breaks or pauſes; nay to drawl is (of the two) worſe than to hurry; the ſpeech ought not to drop, but to flow along; but then it ought

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to flow like a gliding ſtream, not as a rapid current. Yet let it be obſerved, that the medium I recommend does not conſiſt in an indiviſible point; it admits of a conſiderable latitude. As to the height or lowneſs of the voice, there are five or ſix notes whereby it may be varied, between the higheſt and the loweſt: ſo here is abundant room for variation, without falling into either extreme. There is alſo ſufficient room between the extremes of violence and of ſoftneſs, to pronounce either more vehemently or more mildly, as different ſubjects may require; and as to ſwiftneſs or ſlowneſs, though you avoid both entremes, you may nevertheleſs ſpeak faſter or ſlower, and that in ſeveral degrees, as beſt anſwers the ſubject and paſſions of your diſcourſe. But it ſhould likewiſe be obſerved, that the voice ought not to be varied too haſtily in any of theſe reſpects; but the difference is to be made by degrees, and almoſt inſenſibly; too ſudden a change being unnatural and affected, and conſequently diſagreeable to the hearers. If you ſpeak of natural things, merely to make the hearers underſtand them, there needs only a clear and diſtinct voice; but if you ſhould diſplay the wiſdom and power of God therein, do it with a ſtronger and more ſolemn accent. The good and honourable actions of men ſhould be deſcribed with a full and lofty accent: wicked and

and infamous actions, with a ſtrong and earneſt voice, and ſuch a tone as expreſſes horror and deteſtation. In congratulating the happy events of life, we ſpeak with a lively and chearful accent; in relating miſfortunes, (as in funeral orations) with a ſlow and mournful one. The voice ſhould alſo be varied according to the greatneſs or importance of the ſubject; it being abſurd either to ſpeak in a lofty manner where the ſubject is of little concern, or to ſpeak of great and important affairs with a low unconcerned and familiar voice. On all occaſions, let the thing you are to ſpeak be deeply imprinted on your own heart; and when you are ſenſibly touched yourſelf, you will eaſily touch others, by adjuſting your voice to every paſſion which you feel. Love is ſhewn by a ſoft, ſmooth, and melting voice: hate by a ſharp and ſullen one; joy by a full and flowing one; grief by a dull, languiſhing tone; ſometimes interrupted by a ſigh or groan. Fear is expreſſed by a trembling and heſitating voice; boldneſs by ſpeaking loud and ſtrong. Anger is ſhewn by a ſharp and impetuous tone, taking the breath often, and ſpeaking ſhort. Compaſſion requires a ſoft and ſubmiſſive voice. After the expreſſion of any violent paſſion, you ſhould gradually lower your voice again. Readineſs in varying it on all kinds of ſubjects as well as paſſions, is beſt acquired by frequently

frequently reading or repeating aloud, either dialogues, ſelect plays, or ſuch diſcourſes as come neareſt to the dramatic ſtile. You ſhould begin a diſcourſe low, both as it expreſſes modeſty, and as it is beſt for your voice and ſtrength; and yet ſo as to be heard by all that are preſent; you may afterwards riſe as the matter ſhall require. The audience likewiſe being calm and unmoved at firſt, are beſt ſuited by a cool and diſpaſſionate addreſs; yet this rule admits of ſome exceptions, for on ſome extraordinary occaſions, you may begin a diſcourſe abruptly and paſſionately, and conſequently with a warm and paſſionate accent. You may ſpeak a little louder in laying down what you deſign to prove, and explaining it to your hearers. But you need not ſpeak with any warmth or emotion yet; it is enough if you ſpeak articulately and diſtinctly. When you prove your point, and refute your adverſary's objections, there is need of more earneſtneſs and extention of voice: and here chiefly it is, that you are to vary your voice according to the rules above recited. A little pauſe may then precede the concluſion in which you may gradually riſe to the utmoſt ſtrength of pronunciation, and finiſh all with a lively, chearful voice, expreſſing joy and ſatisfaction. An *exclamation* requires a loud and ſtrong voice; and ſo does an *oath* or ſtrong *aſſeveration*, as, "O, the depth of

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the riches both of the wiſdom and knowledge of God!" I call God to record upon my ſoul. In a *proſopopœia*, the voice ſhould be varied according to the characters of the perſons introduced; in an *apoſtrophe*, according to the circumſtances of the perſon or thing to which you addreſs your ſpeech; which if directed to God or to inanimate things, ought to be louder than uſual. In reciting and anſwering objections, the voice ſhould be varied, as if two perſons were ſpeaking; and ſo in dialogues, or whenever ſeveral perſons are introduced, as diſputing or talking together. In a *climax*, the voice muſt be gradually raiſed to anſwer every ſtep of the figure. In a *poſiopeſis*, the voice (which was raiſed to introduce it) muſt be lowered conſiderably. In an *antitheſis*, the points are to be diſtinguiſhed, and the former to be pronounced with a ſtronger tone than the latter: but in an *anadiploſis*, the word repeated is pronounced the ſecond time louder and ſtronger than the firſt. Take care never to make a pauſe in ſpeaking in the middle of a word or ſentence; but only where there is ſuch a pauſe in the ſenſe as requires, or at leaſt allows of it. You may make a ſhort pauſe after every period, and begin the next generally a little lower than you concluded the laſt; but on ſome occaſions a little higher, which the nature of the ſubject will eaſily determine. I would likewiſe adviſe every

every ſpeaker to obſerve thoſe who ſpeak well, that he may not pronounce any word in an improper manner; and in caſe of doubt, let him not be aſhamed to aſk how ſuch a word ſhould be pronounced; as neither to deſire others that they would inform him whenever they hear him pronounce any word improperly. Laſtly, take care not to ſink your voice too much at the concluſion of a period; but pronounce the very laſt words loud and diſtinctly, eſpecialy if they have but a weak and dull ſound of themſelves.

OF GESTURE.

That this ſilent language of your face and hands may move the affections of thoſe that ſee and hear you, it muſt be well adjuſted to the ſubject, as well as the paſſion which you deſire either to expreſs or excite: it muſt likewiſe be free from all affectation, and ſuch as appears to be the mere, natural reſult both of the things you ſpeak, and of the affection that moves you to ſpeak them. And the whole is to be ſo managed, that there may be nothing in all the diſpoſitions and motions of your body to offend the eyes of the ſpectators. But it is more difficult to find out the faults of your own geſture than thoſe of your pronunciation: for a man may hear his own voice, but he cannot ſee his own

own face; neither can he obſerve the ſeveral motions of his own body, at leaſt, but imperfectly. To remedy this, you may uſe a large looking-glaſs, as *Demoſthenes* did, and thereby obſerve and learn to avoid every diſagreeable or unhandſome geſture. There is but one way better than this, which is to have ſome excellent pattern, as often as may be, before your eyes; and to deſire ſome ſkilful and faithful friend to obſerve all your motions, and inform you which are proper, and which are not. As to the motion of the body, it ought not to change its place or poſture every moment; neither, on the other hand, to ſtand like a ſtock, in one fixed and immoveable poſture, but to move in a natural and graceful manner, as various circumſtances may require. The head ought not to be held up too high, nor clowniſhly thruſt forward; neither to be caſt down and hang, as it were, on the breaſt, nor to lean always on one or the other ſide; but to be kept modeſtly and decently upright in its natural ſtate and poſition. Farther, it ought neither to be kept immoveable, as a ſtatue, nor to be continually moving and throwing itſelf about. To avoid both extremes, it ſhould be turned gently as occaſion is, ſometimes one way and ſometimes the other; and at other times remain looking ſtrait forward to the middle of the auditory. Add to this, that it ought always to be turned on the

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ſame ſide with the hands and body, only in refuſing a thing; for this we do with the right hand, turning the head at the ſame time to the left. But it is the face which gives the greateſt life to action; of this therefore, you muſt take the greateſt care, that nothing may appear diſagreeable in it, ſince it is continually in the view of all but yourſelf; and there is nothing can prevent this but the looking-glaſs or ſome friend, who will deal faithfully with you. You ſhould adapt all its movements to the ſubject you treat of, the paſſion you would raiſe, and the perſons to whom you ſpeak. Let love or joy ſpread a chearfulneſs over your face; hatred, ſorrow, or fear, a gloominеſs. Look with gravity and authority on your inferiors; on your ſuperiors with boldneſs, mixt with reſpect. You ſhould always be caſting your eyes upon ſome or other of your auditors, and moving them from one ſide to the other with an air of affection and regard, looking them decently in the face one after another, as we do in familiar converſation. Your aſpect ſhould always be pleaſant, and your looks direct, neither ſevere nor aſkew; unleſs you deſign to expreſs contempt or ſcorn, which may require that particular aſpect. If you ſpeak of Heaven or things above, lift up your eyes; if of things beneath, caſt them down; and ſo if you ſpeak of things of diſgrace; but

but raiſe them in ſwearing or ſpeaking of things wherein you glory. The mouth muſt never be turned awry; neither muſt you bite or lick your lips, or ſhrug up your ſhoulders, or lean upon your elbow, all which give juſt offence to the ſpectators. We may make uſe of the hand a thouſand different ways, only very little at the beginning of a diſcourſe. Concerning this, you may obſerve the rules following: Never clap your hands, nor thump the pulpit; uſe the right hand moſt, and when you uſe the left, let it be only to accompany the other: the right hand may be gently applied to the breaſt, when you ſpeak of your own faculties, heart, or conſcience; you muſt begin your action with your ſpeech, and end it when you make an end of ſpeaking. The hands ſhould ſeldom be lifted up higher than the eyes, nor let down lower than the breaſt; your eyes ſhould always have your hands in view, ſo that they you ſpeak to may ſee your eyes, your mouth, and your hands, all moving in concert with each other, and expreſſing the ſame thing; ſeldom ſtretch out your arms ſideways, more than half a foot from the trunk of your body; your hands are not to be in perpetual motion, this the ancients called the babling of the hands. There are many other things relating to action as well as utterance, which cannot eaſily be expreſſed in writing.

writing. Theſe you muſt learn by practice, by hearing a good ſpeaker, and ſpeaking often before him. But remember, while you are actually ſpeaking, you muſt not be ſtudying any other motions, but uſe thoſe that naturally ariſe from the ſubject of your diſcourſe, from the place where you ſpeak, and the characters of the perſons whom you addreſs. I would adviſe you, laſtly, to obſerve theſe rules as far as things permit, even in your common converſation, till you have got a perfect habit of obſerving them, ſo that they are, as it were, natural to you; and whenever you hear an eminent ſpeaker, obſerve with the utmoſt attention, what conformity there is between his action and utterance, and theſe rules. You may afterwards imitate him at home, till you have made his graces your own; and when once, by ſuch aſſiſtances as theſe, you have acquired a good habit of ſpeaking, you will no more need any tedious reflections upon this art, but will ſpeak as eaſily as gracefully.

Vol. XXVI. of the Works, p. 67.

MARRIAGE.

CHASTITY.

This duty is ſo manifeſt, that no perſon whatever can pretend ignorance of it. The law of God, the law of nature, and the laws of all well-ordered ſocieties enjoin it. The

The violation of this, unties the marriage knot, and diſſolves the marriage covenant. For our Lord himſelf, who utterly diſallows of other divorces, yet allows divorces in caſe of adultery. "But may the perſon wronged admit the wrong doer again, after the offence is known?" I anſwer, they may, provided the offender give full ſatisfactory proof of amendment. We read not any command to the contrary. But if the offender perſiſt in ſin, then the innocent perſon, having fuller proof thereof, is bound to withdraw from the ſinner. Let any, who find ſtrong temptations to this ſin, conſtantly and conſcientiouſly perform private duties. The bleſſing of God hereon will make him conqueror over what before ſeemed moſt unconquerable. Be diligent in your calling, that you may have no leiſure for inflaming imaginations. It is certain, an idle perſon, if occaſion and conſtitution ſerve, will ſooner or later prove adulterous: but diligence, joined with hearty prayer, will preſerve a man pure and undefiled. Be exactly temperate. It is eaſy to put out the fierceſt fire by withdrawing the fewel. If therefore you would be chaſte in your marriage, be ſparing in your food. Carefully ſhun every temptation, and all opportunities of ſin: eſpecially, ſhun as a rock the company of any perſon apt to tempt, or to be tempted; and conſider, that the coldeſt water will be hot

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if it be ſet near the fire. Theſe directions are ſuch as agree to all, married or unmarried. There remains another help peculiar to the former, the due uſe of marriage: the ordinances of God anſwer their end, if our abuſe of them do not hinder. Now, God has ordained marriage for this end, among others, to prevent fornication: wherefore, let it be uſed in the manner it ought, and it will ſurely anſwer its end. And in this reſpect, *the wife hath not power over her own body, but the huſband:* neither *hath the huſband power over his own body, but the wife.* It is not the choice of either, whether to live with the other or not: but they are bound in conſcience ſo to do, and cannot refuſe it without grievous ſin. There may indeed be a ſeparation for a time, if needful affairs require. But it is not lawful for either the man or the woman to leave the other totally or finally. In this, their ſociety, two things are to be obſerved, that it be ſanctified and temperate. Firſt it muſt be *ſanctified*, that is, made lawful and holy to them *by the word of* God *and prayer.* The word of God clearly ſhews the lawfulneſs of it: for God has ſaid expreſſly, *marriage is honourable among all men, and the bed undefiled.* But let it alſo be *ſanctified* or made holy *by prayer.* Solemnly pray for the bleſſing of God upon his ordinance, not forgetting to return him particular thanks for his infinite

goodneſs herein. That this is requiſite none can deny, that will not deny the authority of *St. Paul:* for he affirms, that marriage, as well as meat and drink, is ſanctified by *prayer and thankſgiving.* As therefore it is a brutiſh prophaneneſs for any man to ſit down to his table, as a horſe to the manger, without aſking the bleſſing of God firſt, and to return from it, as a fox from his prey, without praiſing him that gave him food and appetite; ſo it is great licentiouſneſs for married perſons to come together, as it were brute beaſts, without either prayer or thankſgiving. The hope of poſterity, the ſtay of old age, the ſupport of every man's houſe, the ſupply of the church and commonwealth, hang upon the fruit of marriage. Is it then more than needs, to aſk the bleſſing of God in a thing of ſo great importance? Surely we ſhould bring his curſe upon us, were we either to forget it as needleſs, or deſpiſe it as ridiculous. Yea, whereas marriage is inſtituted in part for the ſubduing inordinate deſires, it cannot anſwer that end without God's bleſſing; which how can we expect, if we ſcorn to aſk it? Certainly, the men that uſe marriage in a brutiſh manner, not ſeeing God therein, nor ſanctifying it to themſelves by theſe means, will thereby become more and more brutiſh. Wherefore, let no man ſcoff at a duty plainly commanded by God; but let us learn to know the full efficacy

efficacy of prayer, and to reap the fruit of it in all things. It muſt, ſecondly, be temperate. We are always to remember, God ordained marriage chiefly for the increaſe of mankind, and not to kindle luſtful deſires, but to quench them. I confeſs we ſhould take great heed of laying ſnares upon men's conſciences; and muſt be careful not to bind them, where God has not bound them. But this is a ſure rule; the quantity of every thing muſt be ſuited to the end. This being conſidered, the married are not to provoke deſires, but allay them, when they provoke themſelves: they muſt not ſtrive to inflame the paſſions when they are cool, but when they are moved of themſelves, to aſſuage them. In a word, marriage ſhould be uſed as ſparingly as conſiſts with the need of the perſons married. A temperate uſe promotes purity; exceſs inflames luſt, and inclines to adultery. Wherefore the foregoing rule ſhould be carefully obſerved, that the married come no oftener together than is needful to extinguiſh natural deſires, when they would otherwiſe become troubleſome to them. Now, the ſanctified uſe of marriage is alſo an help to the temperate uſe of it. But they ſeldom fail to exceed, who do not take care to make all things holy by *prayer and thankſgiving*. Perhaps, one might add, it ſhould ever be accompanied with cheerfulneſs and willingneſs. They muſt neither

deny themſelves to each other, nor behave with grudging and frowardneſs; but rather with readineſs and all demonſtration of ſincere affection. The ſcripture plainly teſtifies this, by the very term *benevolence* or *good-will*. For no man can call that good-will which is done churliſhly and diſcontentedly, a behaviour that naturally tends to alienate the heart, and create ſuſpicions of eſtrangement of affection.

The marriage covenant binds all that enter into it, to ſeveral other duties as well as to that of chaſtity, but not under the ſame forfeiture; failing in theſe breaks God's command, but does not break the bond of matrimony. No ill behaviour diſſolves this, while we are not wronged as to the marriage-bed. Thou art ſtill an huſband or a wife, though thy yoke-fellow is wanting in many duties. Be careful, therefore, to do thy own part ſtill, however ſlenderly thou art requited. The duties common to huſbands and wives, partly reſpect themſelves, and partly their families. All the former ſort may be reduced to two heads, love and the fruits of love. Firſt, love; their hearts muſt be united as well as their hands, elſe their union will be more troubleſome than can be imagined. Love is the life and ſoul of

of marriage, without which it differs from itſelf as a carcaſe from a living body. This makes all things eaſy, whereas the abſence of it makes all things hard. Love ſeaſons and ſweetens every ſtate; love compoſes all controverſies. In whomſoever love prevails, to them only marriage is what it ſhould be, a pleaſing combination of two perſons in one home, one purſe, one heart, and one fleſh. And this love muſt have two eſpecial properties: firſt, it muſt be ſpiritual; ſecondly, matrimonial. It muſt be ſpiritual in its ground, and in its working. Its chief ground muſt be the commandment of God. A Chriſtian muſt love his wife, not only becauſe ſhe is beautiful and loving, but chiefly becauſe God enjoins it. The wife muſt love her huſband, not only becauſe he is handſome, kind, or well behaved, but becauſe God, the ſovereign of all ſouls, has commanded women to be *lovers of their own huſbands*. Not the face, portion, or good qualities of the married, muſt be the chief cauſe of their loving each other, but the will of God; and that affection which ſtands on this ſtable foundation will be laſting, while that which ſtands on any other conſideration will be ſubject to change every hour. For how can the building ſtand faſt, if the foundation ſinks away? Either ſome ſtorm of contention will overthrow that love, or it will fall down of itſelf through age; or elſe it

will degenerate into jealouſy, the devouring canker-worm that eats up the hearts of married perſons, and conſumes or ſpoils the ſweet fruit they may reap. But he that loves his wife, becauſe ſhe is his wife, and God commands him to love her as ſuch, will love her ſo long as ſhe is his wife, whatever ſhe prove beſide. Thou loveſt thy wife becauſe ſhe is fair, good-humoured, courteous; but what, if all theſe ſhould fail? Thou loveſt thy huſband becauſe he is handſome, ſenſible, kind; but where will thy love be, if theſe things ſhould alter? You ſee there is no firmneſs in that love which is procured only by theſe motives. But if thou love thy wife or huſband, becauſe God enjoins it, then thy love will be conſtant and perpetual. This property of love, that it is ſpiritual, built on the rock of God's commandment, anſwers all the objections which many would make againſt it in their own caſes. "Who, ſays a man, can love ſuch a wife?" "And what wife, ſays a woman, can love ſuch a huſband?" I anſwer, a man, whoſe affection is ſpiritual, can love even ſuch a wife: and the woman, who has attained to ſpiritual love, finds it poſſible to love even ſuch a huſband. But as the ground of their love muſt be ſpiritual, ſo muſt alſo the working thereof. It muſt ſeek the ſpiritual good of the perſon beloved, by every poſſible means. For that love which ſeeks only their temporal

welfare,

welfare, deſerves no better name than carnal love. But, ſurely, thoſe who love each other, becauſe God bids them, will love each other as God bids them: they will be careful of each others ſouls, as well as of their bodies and eſtates. But, alas! how exceedingly does the love of moſt married people fail herein? Thou art kind to thy wife or huſband, and it goes to thy heart, to think any thing ſhould be wanting for their good. It is well; but ſo may a Turk as well as thou, if by good, thou meaneſt only that which is temporal. But doſt thou ſeek to help thy yoke-fellow to heavenly, as well as earthly benefits? This is ſpiritual love: this becomes a Chriſtian huſband, and a Chriſtian wife. Be not then *carnal* in your love, *walking as men*, but ſpiritual as the children of God. But remember farther, that your love muſt be matrimonial as well as ſpiritual: it muſt be matrimonial with regard to the degree, and to the effect of it. For the firſt a man ſhould love his wife, a woman her huſband, above all the creatures in the world. Next to the living God, the wife is to have the higheſt place in her huſband's heart, and he in her's. No neighbour, no friend, no parent, no child, ſhould be ſo near and dear to either as the other. They are joined in the cloſeſt of all unions; therefore their mutual affection ſhould be moſt abundant. They muſt do more and ſuffer more for each other,

than for any other in the world. They muſt bear with more faults in each other than any beſides, and be ready to take more pains for each other. Secondly, as to the effect of this love; it ſhould knit them together, that they may receive full ſatisfaction in each other. Love ſhould cauſe a man to account his wife the only woman in the world; and ſo the wife to account her huſband the only man in the world. The perſons of each ſhould be to the other the moſt precious of all perſons. Do any object, this cannot be, unleſs every man and every woman could find in their own yoke-fellow as amiable qualities as are to be found in others. I anſwer, not the good qualities of either, but the good pleaſure of God is the ground of their mutual dearneſs. Good qualities make this duty more eaſy; but it is ſtill a duty, though good qualities be away. A man may lawfully think another woman better than his own wife; but he may not love another woman, though more virtuous, above his own, though leſs virtuous. This is the effect of matrimonial love, to ſettle the heart of each upon the other, above all in the world beſides. It admits of none equal in affection, but places the yoke-fellow next to our own ſoul: nor will it bear the deſire of change, but ſo links their hearts together, that in this reſpect they are only dear to each other. The means to get and confirm this love is to

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have one houſe, one table, one bed; but beſides this natural means of procuring love, there are two ſpiritual means. The one is to take eſpecial notice of God's gracious providence in their match. They muſt often conſider, that God joined them together for their mutual benefit, as being on the whole fitter for each other than any perſon beſides could be. We know that a mean gift is often reſpected for the giver's ſake: and he that loveth God, cannot but love all his bleſſings for his ſake. Wherefore remember that God, in great goodneſs, (for croſſes alſo come to God's children from his goodneſs) hath beſtowed this yoke-fellow, and thou ſhall dearly love thy wife or huſband, though, perhaps, not ſo well tempered. For the dearneſs of the giver will countervail the defects of the gift; and then thy yoke-fellow's diſtempers will grieve thee indeed, but not alienate thy affection. Another means of uniting your ſouls is, conſtantly to join in exerciſes of piety. Pray together, ſing together, confer together concerning your heavenly country; and this will be found an excellent means of confirming your mutual love. Theſe will nouriſh the ſpirit of holineſs in you; and that inkindles love wherever it comes. By theſe you will ſoon perceive yourſelves to have been ſpiritually profitable to each other; and to receive a ſpiritual benefit cannot but beget and nou-

riſh ſpiritual affection. Naturally you would grow weary of each other; but if you ſeaſon your natural communion with this communion in ſpiritual things, it will prevent all ſatiety. Jars and contentions are the great hindrances of love; but the joining together in theſe exerciſes, will cauſe you to jar far more ſeldom; nor will any ſudden jar feſter or rankle, ſo as to breed hard thoughts of one another. Prayer will prevent moſt contentions, and compoſe all; for when you ſhall appear before God in prayer, inſtead of blaming each other, you will each blame yourſelf, and then all contention will ceaſe. But ſome may ſay, "What ſhall I do, who have ſuch an huſband or wife, as neither can nor will join with me in the ſervice of God?" I anſwer, pray for that yoke-fellow who will not pray with thee. The leſs able or willing they are to entreat for themſelves, the more frequently and earneſtly entreat God for them. It may be, God will give thee thy deſire, and turn their hearts to thee. At leaſt, thy own ſoul will gain an increaſe of heavenly love to them. And this is ſure, that to love your yoke-fellow ſpiritually and fervently, though you are not loved again, is far better than to be loved of them, without ſo loving.

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The effects of nuptial love are three, pleaſingneſs, faithfulneſs, helpfulneſs. The firſt, which muſt mix itſelf with all the reſt, is an earneſt deſire to pleaſe each other, ſo far as it is poſſible to be done, without ſinning againſt God. Wherefore the huſband muſt do, or leave undone, any thing he can, that he may pleaſe his wife; and the wife muſt in any thing croſs her own deſires that ſhe may ſatisfy his. In diet, attire, choice of company, and all things elſe, each muſt fulfil the other's deſire, as abſolutely as can be done, without tranſgreſſing the law of God. As difficult as this may ſeem, practice will make it eaſy. Reſolutely begin, and the proceeding will be pleaſanter than the beginning, eſpecially if both labour together, each ſeeking to oblige the other. For it cannot be difficult to ſatisfy one, who deſires to take as well as to give ſatisfaction. But ſome will ſay, "This ſuits not me; nothing will ſatisfy my froward yoke-fellow." I anſwer, it may be ſo: it is not in one's power to make a froward perſon take a thing well. But it is in your power to do your beſt to ſatisfy ſuch an one; and to ſtrive the more, the more averſe to peace your companion is. "But it is hard to be ſtill ſtriving againſt the ſtream." It is; but duties muſt not be omitted, becauſe they are hard. The ſcholar, who has a hard leſſon, muſt take the more pains to learn it. So the huſband or

wife, that has a perverſe companion, muſt take the more pains to pleaſe them. Let the difficulty therefore make thee more diligent; and encourage thyſelf in this tedious labour, by thinking, "If after all I cannot pleaſe my yoke-fellow, I ſhall not fail to pleaſe God." Yea, and the harder work is, the better he will take it at my hands: therefore, I will ſo behave, that they may receive content in all things, if any thing but ſin will content them. This caution, indeed, we muſt obſerve; for we may not, to pleaſe any one, ſin againſt God. If any thing but ſin will ſatisfy, thou muſt do it, be it ever ſo contrary to thy own will. But if thou canſt not fulfil the deſires of a creature, without breaking the law of God, then thou muſt not fulfil them: better to offend a mortal man than the immortal God. In the next place, huſband and wife are to be faithful and helpful to each other. Theſe two muſt always be united; therefore, we ſpeak of them together. This was the principal thing which God deſigned in the creation of the woman. *It is not good*, ſaith he, *for man to be alone; I will make an help mate for him.* And undoubtedly man was intended to give, as well as to receive help. This helpful fidelity conſiſts in their mutual care to abſtain from, and prevent whatever might grieve or hurt either: and this muſt extend over the ſoul, the body, the name, and the eſtate.

eſtate. Firſt, to the ſouls, by provoking each other on all occaſions to inward and outward holineſs. The huſband muſt further the wife in all goodneſs, and the wife the huſband: for ſhe has alſo liberty to ſtir up her huſband, by entreaty and fair means. And as they have ſpecial opportunity, ſo they ſhould be always ready, with ſpecial diligence, *to provoke one another to love and to good works.* O how ſweet is the ſociety when they thus watch all occaſions to further each other in godlineſs! Again, being continually together, they may diſcover in each other divers corruptions and imperfections. They muſt not turn theſe into matter of contempt, but of compaſſion and care for each other's reformation. They ſhould obſerve each other's temper, till they perceive what infirmities each is chiefly inclined to, and then diligently abſtain from what may provoke that evil, and apply all means that may heal it. If all their labour does not avail, they muſt not fear to ſeek the help of ſome common friend, who poſſibly may effect that cure, which themſelves had endeavoured in vain: and if even this does not ſucceed, ſtill they muſt wait, and pray, referring the matter to God, the only phyſician of the ſoul, who is able in due time to redreſs all. The ſame faithful helpfulneſs they owe to the bodies of each other. They muſt ſhun all things that might cauſe ſickneſs or pain

to each other, and readily undergo any pain or coſt, according to their power, to procure whatever is neceſſary either to keep or recover their health. They muſt comfort each other, in the days of ſorrow, that worldly ſorrow work not death. The wife muſt be phyſic to her huſband in his ſickneſs: ſhe muſt ſupport his weakneſs, and he her's. Sickneſs and weakneſs are things, which of themſelves are hard enough to be borne: there needs not the addition of unkindneſs to make the burden heavier. Let every huſband and wife avoid or mend this fault, and be particularly careful of their behaviour, at that time above all, when either is viſited with grief, or weakneſs, or ſickneſs. When your wife is ſick or pained, then comfort her with loving words, and cheer her by a tender countenance; then ſee that ſhe want no looking to, no help which thou canſt procure. When thy huſband is ſick or weak, then ſtay him with comfortable ſpeech, revive him with diligent attendance: do all thou canſt to eaſe his pain, and to recover his ſtrength: let thy love and care be his beſt phyſic, and thyſelf his beſt phyſician. This is to be faithful to thy huſband's body, and to "cheriſh him in ſickneſs as in health." In the third place, man and wife muſt be faithfully helpful to each other's names, and that in a double reſpect; in maintaining them both between themſelves and alſo among

among others. Firſt, they muſt hold faſt a good opinion of each other, ſo far as it may poſſibly ſtand with truth: yea, it is no blame for them to have ſomewhat too good an opinion of each other; for a man to think his wife not only more handſome, but more wiſe and good than ſhe is, (making her virtues carry a greater ſhow to the eye, by looking at them through the glaſs of love); and for her to think him not only more proper, but more kind and good than he really is, by taking things with that largeneſs of good interpretation, which much love naturally puts upon them. Certainly then, they ſhould be peremptory to give no place to ungrounded, unwarranted ſurmiſes. They muſt on no account ſuffer their hearts to grow miſtruſtful of each other. All raſh, ill-built, haſty ſurmiſes, muſt be far from them, otherwiſe love will go out at the ſame door at which ſuſpicion came in. He or ſhe that has a ſuſpicious head, has not a truly loving heart. Such may be luſtful or fond; but an holy, virtuous, ſpiritual affection they cannot have. So long as they give way to evil ſurmiſings, there is no place for this; and, therefore, of all domeſtic makebates, of all that breeds quarrel between married people, nothing in the world is more peſtilently effectual to this bad end than jealouſy. Having leavened the heart, it makes the ſpeech tart and ſharp, the countenance ſour, the whole

whole behaviour diſtaſteful. No good words, no good actions, or geſtures, or looks, can proceed from a jealous heart. Jealouſy will make one ſuck ſuch miſchievous things out of his own fingers ends: ſuffer not, therefore, this evil weed to grow up in the garden of matrimony; for no good herb will proſper by it; no praiſe-worthy thing will flouriſh. Let all then that are married, deteſt any thing of this kind that may ariſe; let their hearts diſdain to give the leaſt credit, unleſs the proofs be more manifeſt. Away, then, with this makebate of jealouſy, this quarrelous ſuſpicion, this breeder of brawls, this mother and nurſe of contention, this underminer of love and of good huſbandry, of all that ſhould be profitable to an houſehold. Away with it, I ſay, out of thy heart; chace it far from thy breaſt, from thy houſe. It is better to receive ten wrongs without ſuſpecting, than to ſuſpect one that is not received. Wherefore, as thou wouldſt ſtand for the good name of thy companion againſt the tongue of a ſlanderer, ſo ſtand for it againſt the dreams of thy own heart, againſt thy own ſlanderous imagination. And if any perſon will ſuffer his lips to be ſo ill employed, as to become Satan's bellows, by blowing theſe coals betwixt you, by telling thee this or that, rebuke ſuch perſon, reject his words with deteſtation, flee his company, nor defile thy ears and heart by giving

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gentle audience to a whiſperer and tale-bearer. In a word, wouldſt thou love or be loved? Would thou live otherwiſe in marriage, than as in a priſon or dungeon? Then ſtrengthen thy heart againſt all ſuſpicion, and rather be any thing than jealous. You muſt be tender alſo of each other's reputation abroad, this requireth two things: firſt, that each labour to conceal the weakneſs of the other, ſo far as is poſſible from all men. The huſband muſt endeavour that none may know of his wife's faults but himſelf; and the wife muſt do her beſt to keep her huſband's faults from the knowledge of every creature; on the contrary, to publiſh each other's ſins is a monſtrous treachery. To backbite an enemy is a ſin, how much more to backbite one's yoke-fellow? Whoſe faults can a man cover, if not his wife's, that is in effect his own? Or who can be free from reproach, if one ſo near as his wife deface his good name? It is impoſſible but man and wife muſt ſooner or later diſcover their weakneſs to one another; and for them to be playing the tell-tale againſt each other, what ſoul does not loath to think of it? If thou haſt been ſo ſinfully talkative before, now for ſhame lay thy hand upon thy mouth, that thou mayſt no more incur the name of fool, by making thy tongue to ſpread abroad folly; but beſides this, you muſt faithfully keep each other's ſecrets. A man

man may have occaſion to acquaint his wife with things which he would not reveal to others; ſo may a woman to acquaint her huſband. Now, if in ſuch caſes a wife find that her huſband has revealed what ſhe intruſted to him alone; or he find that ſhe has revealed what he ſpoke to her in the confidence of love, this will breed ſuch a diſtruſt of the offending party, as will not eaſily be removed. Wherefore let huſbands and wives always mind this: if he lay up any thing in her breaſt, let him find it ſafe there, as in a cheſt, which cannot be opened by any picklock. If ſhe commit a thing to his ſafe keeping, let it be impriſoned in his boſom; otherwiſe no man can chooſe but to be ſtrange to one, whom experience has convinced of blabbing; and it is an infallible truth, that there is no comfortable living with one whom you cannot truſt. The laſt part of faithful helpfulneſs to each other, is that which concerns their eſtates; and to this end it is requeſted, firſt, that all things be common between them, goods as well as perſons: for if they make not a diviſion in the greater, it is abſurd to make it in the leſs. They ſhould have one houſe and one purſe, for they are one, and their eſtates ſhould be one alſo; and having thus united their fortunes, let them, ſecondly, practiſe good huſbandry therein. This implies three things, diligence in getting, prudence in ſaving,

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providence in foreſeeing: theſe three, induſtry, frugality, and forecaſt, make up good huſbandry; and if any of theſe are wanting, ſo much is wanting to the perfection of it; and ſo much alſo will be wanting for their comfort and proſperity.

A man and his wife, who were before members of other families, join together, that they may become the roots of a new family, wherein, by training up their ſervants and children, they provide plants for God's vineyard, the church. In this family the huſband is the head; the wife is the next as ſubordinate to him; they are both to maintain and govern their family. Firſt, they muſt join in providing it with all neceſſaries, imitating herein the father of this great family, the world, who fills every creature with good thinks fit for it. But they muſt govern as well as maintain their houſehold; the man as God's immediate officer, the woman as an officer deputed by him, not equal, but ſubordinate: he, by the authority derived immediately from God, ſhe by authority derived from her huſband. The firſt point, in order to the due government of their family, is to educate their children well; more eſpecially in their ten-

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der years. I cannot lay down a better method for this, than is laid down in a letter printed ſome years ſince, part of which is here ſubjoined: "According to your deſire, I have collected the principal rules I obſerved in educating my family. The children (ſhe had ten who came to man's eſtate, eight of whom were frequently at home together) were put in a regular method of living, in ſuch things as they were capable of, from their birth, as in dreſſing, undreſſing, changing their linen, &c. The firſt quarter commonly paſſes in ſleep; after that, they were, if poſſible, laid in their cradles awake, and rocked aſleep, and ſo they were kept rocking till it was time for them to awake. This was done to bring them to a regular courſe of ſleeping, which at firſt was three hours in the morning, and three in the afternoon; afterwards two hours, till they needed none at all. When they were turned a-year old, they were taught to fear the rod, and cry ſoftly. By this means they eſcaped abundance of correction, which otherwiſe they muſt have had, and that odious noiſe of the crying of children was rarely heard in the houſe. As ſoon as they were grown pretty ſtrong, they were confined to three meals a-day. They were never ſuffered to chooſe their meat, but always ate ſuch things as were provided for the family. Whatever they had, they were never permitted

mitted to eat of more than one thing. Drinking or eating between meals was never allowed, but in caſe of ſickneſs, which rarely happened. At ſix they had their ſupper; at ſeven their maid waſhed them, and got them all to bed by eight: then ſhe left them in their ſeveral rooms awake, for we allowed no ſuch thing as ſitting by a child till it fell aſleep. They were ſo conſtantly uſed to eat and drink what was given them, that when any of them was ill, there was no difficulty in making them take the moſt unpleaſant medicine. This I mention to ſhew how a perſon may be taught to take any thing be it ever ſo diſagreeable. In order to form the minds of children, the firſt thing to be done is to conquer their will. To inform their underſtanding is a work of time, and muſt proceed by ſlow degrees; but the ſubjecting the will is a thing which muſt be done at once, and the ſooner the better; for by our neglecting timely correction, they contract a ſtubbornneſs which is hardly ever to be conquered, and never without uſing that ſeverity, which would be as painful to us as to the children. Therefore I call thoſe cruel parents, who paſs for kind and indulgent; who permit their children to contract habits, which they know muſt be afterwards broken. When a child is corrected, it muſt be conquered; and when his will is totally ſubdued, then a great many childiſh

childiſh follies and inadvertencies may be paſt by. Some ſhould be overlooked and taken no notice of, and others mildly reproved, but no wilful tranſgreſſion ſhould ever be forgiven without chaſtiſement, leſs or more. I inſiſt upon conquering the wills of children betimes, becauſe this is the only foundation of a religious education, without which both precept and example will be ineffectual: but when this is thoroughly done, then a child is capable of being governed by the reaſon of its parent, till its own underſtanding comes to maturity, and the principles of religion have taken root. I cannot yet diſmiſs this ſubject: as ſelf-will is the root of all ſin and miſery, ſo whatever cheriſhes this in children, enſures their after miſery and irreligion; and whatever checks and mortifiies it, promotes their future happineſs and piety. This is ſtill more evident, if we conſider, that religion is nothing elſe but the doing the will of God, not our own: and that ſelf-will being the grand impediment to our temporal and eternal happineſs, no indulgence of it can be trivial, no denial of it unprofitable; heaven or hell depends on this alone; ſo that the parent who ſtudies to ſubdue it in his children, works together with God in ſaving a ſoul; the parent who indulges it, does the devil's work, makes religion impracticable, ſalvation unattainable, and does all that in him lies

lies to damn his child, ſoul and body for ever." This advice, firſt, to conquer the wills of children, is exactly agreeable to the apoſtle's direction to parents, Eph. vi. 4. *Train them up* (I do not ſay *in the nurture and admonition of the* Lord; for I know not what that odd expreſſion means, but) *in the diſcipline and inſtruction of the* Lord. *In the diſcipline* firſt; then in chriſtian knowledge; becauſe they may be inured to diſcipline, before they are capable of *inſtruction*. This, therefore, I cannot but earneſtly repeat, break their wills betimes; begin this great work before they can run alone, before they can ſpeak at all. Whatever pains it coſts, conquer their ſtubborneſs; break the will, if you would not damn the child. I conjure you not to neglect, not to delay this; therefore let a child from a-year old be taught to fear the rod, and to cry ſoftly. It cannot be expreſt how much pains this will ſave both the parent and the child: in order to this, let him have nothing he cries for; abſolutely nothing, great or ſmall; let this be an unvariable rule, elſe you undo all your own work. At all events, from that age, make him do as he is bid, if you whip him ten times running to effect it; let none perſuade you it is cruelty to do this, it is really cruelty not to do it. If you ſpare the rod, you ſpoil the child; if you do not conquer, you ruin him. Break his will now,

now, and his ſoul ſhall live, and he will probably bleſs you to all eternity; but we are by nature not only full of ſelf-will, but likewiſe of pride, atheiſm, anger, falſhood, and idolatry. Now the end of education is to counteract and remove all the corruption of nature; of chriſtian education in particular, termed by St. *Paul*, the *diſcipline and inſtruction of the* Lord. Set yourſelves, therefore, ye chriſtian parents, to the work; indeed it is not a little one. In order to accompliſh it, you will need both the wiſdom and the power of God, in order to root up, inſtead of ſtrengthening, as moſt do, all theſe roots of bitterneſs. Self-will has been ſpoken of already. The next evil you are to oppoſe in children is pride: in order to guard againſt this, never commend them, to their face, either for their goodneſs, ſenſe, or beauty. It is deadly poiſon; it is the direct way to plunge their ſouls in everlaſting perdition. Suffer no other to do it, if you can poſſibly prevent it; and if any ſhould commend them, in their hearing, regard not complaiſance, or good breeding ſo called, but check them immediately. Lovingly ſhew them their faults, eſpecially their wrong temper, as ſoon as ever their underſtanding dawns. In particular, labour to convince them of atheiſm; ſhew them that they are *without* God in *the* world; that they do not know God; that they do not

not love, delight in, or enjoy him any more than do the beaſts that periſh. Do not teach them revenge; never ſay, "Who hurts my child? Give me a blow for him." Do not encourage them in anger, by laughing at, or ſeeming pleaſed with their little forward tricks; rather check them for the leaſt appearance of it, much more for any angry word or action. Let property be inviolably maintained among your little ones; let none of them dare to take the very leaſt thing, not an apple or a pin, without, much leſs againſt, the conſent of the owner. Do not teach them lying; never ſay, "It was not my child that did ſo." On the contrary, inure them to confeſs their faults, and to tell the truth at all hazards. Begin early to guard them againſt idolatry, againſt the love of the world in all its branches. Do nothing to feed in them *the deſire of the fleſh*, that is, of the pleaſures of ſenſe; keep them (on this account, as well as on account of health) to the plaineſt, ſimpleſt diet. If they do not want it as phyſic, let them taſte no liquid till ten or twelve years old, but water or milk. Above all, let no tea come within their lips, no ſtrong drink of any kind; if they never have it, they will never deſire it; it is wholly *your* fault if they do. Do nothing to feed in them *the deſire of the eye*; let their dreſs alſo be plain and ſimple; let them always (ſo far as your circumſtances

ces will allow) be clean, but never fine; let them never wear any thing that is ſhowy, any thing that is gay or glittering. Put nothing upon them that attracts the eye, either their own or that of others; give them nothing, nor ſuffer others to give them any thing that is merely ornamental. Dreſs your children juſt as you dreſs yourſelf, that when they are grown up, they may have nothing to unlearn. More full directions on theſe heads, and many others, you have in the "Inſtructions for Children," which I adviſe every parent to read again and again, and to put in practice with all his power. The government of your family in general reſpects matters of God, and matters of the world. Your firſt care muſt be, that the living God be duly worſhiped by all in your houſe; to this end, you muſt read the ſcriptures, call upon the name of God among them, and catechiſe them in the principles of religion, that none under your roof may be ignorant of the great truths of the goſpel. To this end alſo, you muſt ſee that they ſanctify the ſabbath: you muſt carefully and conſtantly bring them to the public aſſemblies, and examine them afterwards how they profit thereby. If this care be wanting, you will want the bleſſing of God on all your other cares; wherefore let man and wife be principally helpful to each other in this buſineſs.

neſs. When the huſband is preſent, let him read and pray with the family, and teach them the fear of the Lord. In his abſence, let his wife do theſe duties, or at leaſt take care to ſee them done, and let both of them provide and allow convenient time and leiſure for the ſame; and let each quicken the ſlackneſs of each other, if either begin to grow weary. If he *is worſe than an infidel* who provideth not food for his family, what is he who lets their ſouls grow naked for want of that which is both food and cloathing to them, I mean inſtruction in the things that pertain to life and godlineſs? Herein, then, let all huſbands and wives be of one mind in the Lord, uſing all good means to plant and water piety in the hearts of all that are under their care. As to matters of the world, firſt, they muſt appoint their inferiors ſuch works and ſervices as they are ſeverally fit for, and then follow and look after them, that they may perform thoſe ſervices. Had not the Lord ſeen that inferiors would need this, he would not have made this difference in the family; but God ſaw that the beſt ſervants need this help, and therefore ordained governors, generally two, that the abſence of one might be ſupplied by the preſence of the other. Secondly, you muſt mark the carriage of your inferiors, and ſee what diſorders do,

or are ready to break in, whether openly or ſecretly, that they may either be prevented or reſiſted ſpeedily. Idleneſs, tatling, diſcord, and many more evils, are apt to ſteal even on good ſervants and children, which the Lord well knowing, made rulers in the houſe to keep all in good order; and if this care be ſome trouble, yet the miſchiefs which ariſe from the want of it are much more troubleſome: whereas, if the eyes of the maſter and miſtreſs be always open, much peace will follow in the houſe. Thirdly, you muſt join in admoniſhing, reproving, and if need be, correcting your inferiors; and in ſo doing, you muſt take care to maintain each other's authority to the full. If one encourage, the other muſt not oppoſe; if one reprove, the other muſt not defend. If he ſee cauſe to correct the children, ſhe muſt not grow angry nor hinder; neither when ſhe would correct, muſt he ſave them out of her hands. Nay, ſuppoſe either ſhould exceed, correcting either without cauſe, or above meaſure, the other muſt not find fault in hearing of the inferiors; but they muſt debate the matter between themſelves, and keep their diſagreements from appearing in the family; ſo, therefore, join hands, that your diſſention may not blaſt the fruit of all your endeavours: ſo ſhall you preſerve your authority,

rity, encreaſe your love to each other, and procure amendment in your inferiors.

Vol. IV. of the Works, p. 164.

HUSBANDS.

It is the duty of an huſband to govern his wife, and to maintain her. The former implies that he keep his authority and that he uſe it; and firſt, every man is bound to keep himſelf in that place wherein his Maker hath ſet him, and to hold faſt that precedency which God hath aſſigned him. The Lord hath entitled him *your head*, and he may not take a lower place. The contempt redounds upon God, which a man takes upon himſelf, by making his wife his maſter; but perhaps ſome will ſay, "all this is reaſonable, if it were practicable. But there are ſome wives ſo proud, headſtrong, and ſtubborn, that their huſbands cannot govern them." I anſwer, moſt men blame their wives, when the real fault is in themſelves. Man cannot hinder a violent woman from aſſaulting his authority, but he may from winning it: not, indeed, by violence, but by ſkill; not by main force, but by a ſteady and wiſe proceeding. And firſt, let him endeavour to exceed his wife in goodneſs as he does in place; let him walk uprightly and religiouſly in his family, and give a good example to all in the houſe; then any

reaſonable woman will give him the better place, whom ſhe ſees to be the better perſon. Take pains then to make thyſelf good, and that is the moſt compendious way to make thyſelf reverenced. This in general, but in particular, ſhun thoſe evils that make a man ſeem vile in the eyes of thoſe that are round him. The firſt of theſe is bitterneſs, ſharp, tart carriage, reviling, paſſionate, provoking language, are fitly ſo called, being as offenſive to the mind, as gall and wormwood to the palate. This bitterneſs ſhews folly, and works hatred, and therefore muſt needs be a great underminer of authority; for wherever want of wiſdom is, there will enſue want of reverence. He that would retain his preeminence, muſt, ſecondly, avoid unthriftineſs, another great enemy to reverence. Drunkenneſs, gaming, and ill company, are the three parts of unthriftineſs; and whoever gives way to any of theſe, muſt expect to be deſpiſed. Thirdly, lightneſs muſt be avoided by huſbands, all fooliſh childiſh behaviour, that wears no ſtamp of gravity or diſcretion, but favours of a kind of boyiſhneſs. If the huſband puts a fool's coat upon his back, can he blame his wife for laughing at him? Caſt, therefore, all thoſe baſe evils from you, and ſtrive for holineſs and gravity of converſation, that your ſuperiority, ſupported by ſuch pillars, may ſtand

ſtand upright and unſhaken. But how is a man to uſe this authority, ſo that it may anſwer the end for which it is given? The end of it is, *that he may preſent her to* God, *holy and without blemiſh*; that he may ſo govern her, as to weaken every corruption, and ſtrengthen every grace in her ſoul. In order to do this, he muſt temper the exerciſe of his authority, by juſtice, wiſdom, and mildneſs. Juſtice is the life and ſoul of government, without which it is no better than a dead carcaſe; wiſdom is the eye of government, without which it is like a ſtrong man ſtark blind. Mildneſs is the health and good conſtitution of government; and when they are all joined together, then the huſband is, as it were, God in the family, a reſemblance of his ſovereignty and goodneſs. Juſtice is to be practiſed in directing and recompenſing; for the firſt, a man muſt not ſo abuſe his authority, as to enjoin any thing ſinful: what God commands, he muſt not forbid; what God forbids, he muſt not command. Let no huſband forget that the Lord in Heaven, and the magiſtrate on earth are above him. He and his wife are equally ſubject to theſe; therefore never let him ſet his private authority againſt theirs, nor make his wife undutiful to either of theſe, by a falſe claim of duty to himſelf; for inſtance, let no huſband command his wife to lie for his advantage, to break the

ſabbath for his gain; to partake of his fraud or ſin of any kind. Neither let any man forbid his wife to pray unto God, to attend his word and ſacraments; to uſe any of the means which God hath made the ordinary channels of his grace. See then, all ye huſbands, that your directions to your wives agree with the laws of God, otherwiſe to diſobey you is the better obedience, and to reject your evil directions is not to deny ſubjection to your perſons, but to your ſins, yea to the Devil himſelf, who rules in you. But this rule of juſtice muſt extend a little farther, the huſband muſt not urge his authority, not only in things unlawful, but even in thoſe that *ſeem* unlawful to his wife's miſtaken conſcience. He ought not to force her to what ſhe *thinks* a ſin. Conſcience is God's immediate officer, and though it is miſtaken, muſt be obeyed, till it be better informed. Wherefore when a woman, through weakneſs, fancies a thing indifferent to be ſinful, a man muſt not compel her to act againſt her conſcience, but with pity and gentleneſs try to remove that miſtake. "But what, if ſhe pretend conſcience, when it is but willfulneſs!" Then he muſt wait a while, and if perſuaſions avail not, at length uſe his authority, and enjoin her to change her obſtinacy into ſubjection. "But how ſhall I know whether ſhe be ſcrupulous or ſtubborn?" I anſwer,

ſcruple

ſcruple of conſcience is grounded on the word of God, on ſome text which carries an appearance, at leaſt, of condemning the thing in queſtion. But obſtinacy is backed with no part of God's word, therefore, if a woman produce ſome ſcripture, though perhaps miſinterpreted for her ſcruple, ſhe muſt be tenderly dealt with; but if ſhe plead conſcience without God's word, it is probably a mere pretence. Again, it may be a miſtaken conſcience, when things indifferent are deemed either neceſſary or ſinful; but if conſcience be pleaded againſt doing what God hath plainly commanded, this is willfulneſs in error, not weakneſs in conſcience. Juſtice is likewiſe to be exerciſed in requiting either the bad or good carriage of the wife; but behaviour may be requited with reproof or correction, but be ſure not to reprove without a fault. Find not a fault where no fault is, for fear of making one where there was none; and obſerve, a fault reformed is to be accounted no fault, therefore it muſt never be mentioned more. And when a real fault requires puniſhment, ſtill the huſband muſt come exceeding ſlowly to it, and be very ſeldom in it, never until he is compelled, becauſe all other means are ineffectual. For a man to look and behave cooly to his wife, to withdraw the teſtimonies of his love, to ceaſe to truſt and to ſpeak familiarly and chearfully

to her, theſe things I call puniſhment; and all things of this kind muſt be more or leſs ſharp, as the fault is greater or leſs, being ſuited, not to the paſſion, or loſs, or hurt of the reprover, but to the offence of the reproved. On the other hand, rewards and compenſations ſhould be proportioned to the nature and degree of her good behaviour, the huſband being careful to feed her virtue, nouriſh her obedience, and confirm all her amiable qualities. The next virtue of the huſband is wiſdom, which gives rules for the right ordering his authority. It is a main part of this wiſdom to confirm the uſe of his authority to the diſpoſition of his wife. There is a great difference of tempers; ſome are more ſtiff, ſome more pliant; ſome are eaſy to be ruled, ſome the contrary. Some require more ſharpneſs, others will be better wrought upon by gentleneſs; and wiſdom teaches to frame all commands, reproofs, rewards, according to the condition of the perſon. A ſoft tender woman muſt be dealt with tenderly; a rough high-ſpirited one, with more ſternneſs and ſeverity; and herein a huſband muſt not follow his own inclination, but bow himſelf to the temper of his wife. As ſhe is more apt to grieve or rage, to be dejected or careleſs, ſo ought a man to ſhape his words and behaviour, that he muſt heal, and leaſt provoke thoſe paſſions to which ſhe is moſt liable.

liable. St. *Peter* points all men to this part of diſcretion, when he terms women *the weaker veſſel*; meaning ſubject to more natural infirmities than the man. So much the more ſhould the huſband ſhew himſelf a man of knowledge toward her. Our Saviour's government may be our example; he well conſiders the particular nature of all his members, ſees the tempers and infirmities of each, and deals with them accordingly; and his wiſdom appears in mixing a fit cup of conſolation or affliction for every ſoul. Every huſband muſt carefully imitate this; for if ſome women were reproved ſo ſharply and ſo frequently as others, they would be quite diſheartened; and if ſome were to receive ſo great kindneſs, and ſuch commendations as others need, they would be utterly deſtroyed by pride. Now the art of government muſt moderate all theſe things, according to the nature of the governed; and this art the giver of wiſdom will not deny to them that earneſtly crave it at his hands. Another part of wiſdom is, to chooſe a fit time and place for every act of authority. Two rules may be obſerved with regard to time, particularly in reproving, that being a thing wherein moſt caution ſhould be uſed, becauſe it is moſt apt to be taken ill, and becauſe if it ſpeed well, it does much good, if not, it does much hurt. But in all other parts of government, the ſame rules are ſo

needful, that much miſchief will grow by not obſerving them. Now, as in this caſe there are two perſons concerned, ſo a time of reproving or commanding muſt be choſen ſuitable to both. It muſt be then uſed, when he is fit to uſe it well, and ſhe to take it well. Firſt, then, when a man himſelf is quiet, in tune, and free from perturbation, then probably he will reprove or command well; but when anger boils within, let him forbear exerciſing any part of his authority, till he recover his due temper. Authority cannot be well managed but by the hand of wiſdom, therefore undertake not to exerciſe it, at a time when wiſdom is baniſhed. Go not about ſuch a work, but when thou art thyſelf, when thy mind is ſettled, thy judgment clear; then ſhew thy wife her duty, then tell her of her fault, elſe ſhe will never mend her faults or ſee her duty. Chooſe, ſecondly, the time wherein ſhe is moſt capable of receiving information or reproof; when ſhe is chearfully quiet, well pleaſed, free from exceſſive grief, anger, pain, ſickneſs, which often untunes the ſoul, then is a good time to adviſe or tell her of a fault; elſe her paſſions will make her as unable to take any thing well, as his will make him unable to do it well. As to place, commendations, or eaſy commands, may be given before others; but for reproofs, the moſt ſecret place is the moſt convenient.

venient. Or if you would have her do or forbear any thing, which you think will be diſpleaſing to her to hear, tell your mind in private, and then perſuade, where you may freely ſpeak all that is fit to be ſpoken. "But what if women offend in public, before ſervants and children, and ſtrangers?" I anſwer, in this caſe, a man may ſhew his diſlike, that others may not be hurt by the bad example; but he ſhould delay the proper, home reproof, till his wife and he be together alone. Next to wiſdom is mildneſs, a very neceſſary virtue in this ſociety. No woman can endure her huſband's government with comfort, if gentleneſs do not temper it. The Lord Jeſus is the moſt gentle and meek governor in the world; and when he requireth us to take his yoke upon us, he commends himſelf as meek and lowly, his *yoke* as *eaſy*, and his *burden as light*. This is the beſt precedent for huſbands to follow, the moſt worthy copy for them to write after. The apoſtle teaches us to be gentle, not only to the good, but alſo to them that are froward. Surely, then, the huſband muſt be gentle toward his wife, though ſhe be of a froward diſpoſition. Yea, we are commanded to ſhew all meekneſs to all men, much more ſhould each man ſhew it to his wife; and that in both the parts of authority, in directing and recompenſing. As to the former, the huſband ſhould be-

ware of extending the uſe of his commanding power too far; let him uſe it as ſeldom and as little as poſſible. It may ſuffice him to know, that God has given him the right of direction in every thing which is not ſinful; but in the exerciſe of it, he muſt ſhew himſelf of a kind and free nature, not rigorouſly taking upon him, to command all he may, but willingly gratifying his wife in ſome, in many, in moſt things, that ſhe may with the more chearfulneſs be ſubject to him in others. Let him alſo ſhew mildneſs in forbearing hard commandments, as much as poſſibly he can. Beware of croſſing your wife without cauſe, and forcing her to things againſt her natural diſpoſition. Enjoin nothing of this kind, unleſs there be an abſolute neceſſity; and as to the manner of commanding, let nothing be imperiouſly preſcribed, but with ſweet kindneſs and familiar requeſts. Indeed if the wife will try for maſtery, and ſtrive to caſt off the yoke of obedience, then it is needful for the huſband, with good words, to ſtand for his authority, even ſomewhat ſtifly and peremptorily, profeſſing that he will have his will in things lawful; but this courſe ſhould be rarely taken, and that only in matters of importance. In other caſes, it is better mildly to wiſh this or that, than haughtily to enjoin it; but mildneſs is never ſo needful as in reproving, both with regard to the

matter and the manner of it. For the matter, find not fault with every foible; chide not for every infirmity; what is not of a groſs nature, or done willfully, may be paſſed over either with none, or half a word. The love which paſſes by weakneſſes is neceſſary toward ſtrangers, much more with thoſe who are ſo nearly united. Be not, therefore, extreme or rigorous, but be affected toward thy wife, as a tender mother toward her child. Pray to God againſt all her faults: ſee and commend all her virtues; but petty wants and little ordinary weakneſſes, ſeldom take notice of or reprove. Let her perceive that thou doſt, but will not know them; and thy unwillingneſs to ſee and reprove, will make her, if ſhe has any ſpark of generoſity, more willing to ſee and reform. But an ever-lowering, and ever-chiding huſband, will make his wife worſe than ſhe would otherwiſe be; for the manner of reproving, even when it is moſt needful, it ſhould be very gentle. The words and geſtures uſed to preſs the fault, ſhould be mild and amiable, breathing out love and pity at once. No patient is ſo deſirous of health, that he will drink a potion ſcalding hot, ſo it is with reproof; if it, as it were, ſcald the ear with bitter upbraiding, with railing words, and a fiery look, it will never gain paſſage to the heart. Compaſſion, kindneſs, declaring your ſorrow for her fault,

fault, deſire of her good, and care for her amendment; theſe incline the will to accept of an admonition, and help the effect of it. I am not againſt the wholeſome earneſtneſs of reproving; but this may be without bitterneſs or fierceneſs. An admonition is then healthfully ſharp and earneſt, when a man, with much plainneſs of ſpeech and ſtrength of reaſon, lays open the greatneſs and danger of the ſin, and vehemently enforces them on the ſinner's conſcience; but compaſſionately ſtill, with a declaration of more ſorrow than anger, of more grief for her fault and danger, than diſpleaſure againſt her perſon.

Vol. IV. of the Works, p. 193.

WIVES.

The ſpecial duties of a wife may be reduced to two heads; to know herſelf the inferior, and to behave as ſuch. Firſt, ſhe muſt know herſelf the inferior; ſhe muſt be thoroughly convinced that ſhe is not her huſband's equal, without which there can be no content, either in her heart, or in her houſe. Where the woman counts herſelf equal with her huſband, (much more, if ſhe count herſelf better) the root of all good carriage is dried up. Whoever therefore would be a good wife, let this ſink into her inmoſt ſoul, "My huſband is my ſuperior;

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my better: he has a right to rule over me. God has given it him, and I will not ſtrive againſt God. He is my ſuperior, my better." Unleſs ſhe has learnt this leſſon perfectly, unleſs ſhe has it at her fingers ends, if her very heart does not thoroughly agree thereto, there will be nothing between them but wrangling, repining, ſtriving: ſo that their life will be little elſe than a continual battle, a trying for maſteries. Let us grant, you have more wit and underſtanding than him, more readineſs of ſpeech, more ſkill in buſineſs: yet, conſider, your ſervant may exceed you in all theſe, as much as you do him; and yet you would be loath that your ſervant ſhould claim either with him or you. Know then, a man may be ſuperior in place to him who is his ſuperior in gifts: and know, likewiſe, thou doſt abuſe the gifts of God, if thence thou infringeſt thy huſband's ſuperiority. Wherefore with all thy underſtanding, underſtand this, that God has made him thy governor and ruler, and thee his inferior, to be ruled by him, and to ſubmit to him in all things. Though he be of a meaner birth and ſmaller capacity, though he had no wealth or name before thou didſt marry him, yet from that hour the caſe is changed, and he is no longer beneath thee, but above thee. Set it down, therefore, as a concluſion, never to be called in queſtion, "My huſband is my ſuperior." The wife, knowing

knowing herſelf inferior, muſt, ſecondly, behave as ſuch, by reverence and ſubjection to her huſband. Firſt, by reverence; ſhe owes this to her huſband as much as the children or ſervants do to her: yea, as they do to him; only her's is ſweetened with more love and familiarity. She is no leſs bound to *reverence her huſband* than are the reſt of the family. This alone is the difference; ſhe may be more familiar, not more rude; as being more dear, not leſs ſubject than they. And this reverence muſt be both inward and outward. Firſt, ſhe muſt have an inward reſpect for her huſband: ſhe muſt regard him as God's deputy, not looking to his perſon but his place, not thinking ſo much what he is as whoſe officer. So the Apoſtle, *Let the wife ſee that ſhe reverence her huſband.* Of all things, let her not fail in this. He here preſcribes ſuch a loving, not ſlaviſh fear, as ſtands with the cloſeſt union of hearts. And, from this fear, ſhe abhors and ſhuns, as the greateſt evil which can befal her, next to the breaking the commandments of God, to diſpleaſe or offend her huſband. We ſtand in due awe of God, when we loath the breach of his commandments as the greateſt of all evils. And the wife duly ſtands in awe of her huſband, when, next to that evil, ſhe ſhuns the diſobeying or grieving him, who is above her, next to God. I know many women care as little for their

huſbands

huſbands as their huſbands do for them. But if thou will ever pleaſe God, take much pains with thy heart to make it ſtand in awe of thy huſband. As a wife grows in this, ſo may ſhe look to get the better of all her other infirmities: as ſhe is careleſs herein, ſo ſhall ſhe be peſtered with various other evils. "But how ſhall ſhe bring her heart to this?" By looking through her huſband to God, the author of marriage, and putting herſelf often in mind, not of his deſerts, but of God's ordinance. The huſband is to the wife *the image and glory of* God: the power that is given to him is God's originally, and his by God's appointment. Look not, therefore, on the qualities of the huſband, but upon his place. If thou deſpiſeſt him, the contempt redounds upon God, who hath ordained him to be thy head. If, therefore, thy heart be ſeaſoned with the fear of God, thou wilt fear thy huſband. And this inward, will produce outward reverence, both in words and actions. Her words are either to himſelf, of him behind his back, or to others before him: and, her words to himſelf ſhould neither be ſharp, ſullen, paſſionate, not rude, careleſs, or contemptuous; ſuch as ſhew neither anger, nor neglect, but all lowlineſs and quietneſs of affection. What kind of words would you diſlike from a ſervant or child? Thoſe muſt you not give your huſband. For the ſame duty of fear

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is in the ſame words, and with the ſame plainneſs enjoined to thee that is to them. Indeed, a wife, as I obſerved before, may be more familiar; yet there is an exceſs of familiarity which is blame-worthy. Why ſhould a woman be ſo over-bold as to call her huſband *Tom, Dick, Ned?* Could ſhe ſpeak otherwiſe to her child or ſervant? Certainly thoſe ſpeeches of her's, which are moſt familiar, ſhould ſtill have a print of reverence upon them. Her words alſo to others in his preſence, ſhould be ſuch as witneſs a due reverence to him. In his company ſhe ſhould be more cautious of her behaviour to any, than otherwiſe ſhe need to be. Her words to children and ſervants, in his ſight, ought not to be loud or ſnappiſh. If ſhe perceive a fault in them, ſhe ſhould remember her better ſtands by, and therefore not ſpeak, but upon neceſſity, and then utter the reproof in a more ſtill and mild manner than ſhe might have done in his abſence. You allow not your children or ſervants to be loud before you; and will you be ſo before your huſband! A wife's words, likewiſe, concerning her huſband behind his back, ſhould be dutiful and reſpectful: ſhe muſt not talk of him with a kind of careleſſneſs, much leſs with reproachful terms. Hence the Apoſtle recommends the example of *Sarah*, who, when ſhe but thought of her huſband, in the abſence of all company,

(*Gen.*

(*Gen.* xviii. 12.) reverently entitled him, *My Lord.* Who would bear a child ſpeaking againſt his father behind his back? and ſhall it be thought ſufferable in a wife? He that allows not an evil thought of the prince, will not allow evil ſpeeches of the huſband. Yea, the very geſtures and countenance of a wife, as well as her words, ſhould be mixed with reverence. Both good and bad tempers have more ways of uttering themſelves than by the tongue. *Solomon* ſpeaks of an *eye that deſpiſeth his mother:* ſo the eye of a wife may be a deſpiſing eye, and her geſtures may proclaim contempt, though her tongue be altogether ſilent. But rude and contemptuous behaviour are no leſs uncomely than diſreſpectful words. Wherefore, if you condemn theſe in your children towards yourſelf, allow them not in yourſelf toward your huſband. The ſecond duty, ſubjection, implies obedience to his commands, and ſubmiſſion to his reproofs. The former is expreſſly enjoined in thoſe words, *Let the wife be ſubject to her huſband in all things:* and, indeed, if ſhe refuſe it to him, how can ſhe require it of the children and ſervants? For it is due to her only as his deputy, and a ſubſtitute under him. "But how far muſt ſhe be ſubject to him?" The Apoſtle tells us, *In all things, in the* Lord. Obedience, you ſee, muſt be univerſal; only ſo that it may be *in the* Lord. In every thing

thing wherein obedience to him would not prove rebellion againſt her Maker, ſhe is bound to obey, without any farther queſtion. An *Engliſh* ſubject is not bound to obey the king in any thing but what ſome law enjoins. His will is no law, neither does it bind the conſcience of his ſubject: but the huſband's will is a law to the wife, and binds her conſcience in all things indifferent. Nor does even this ſuffice, unleſs ſhe obey readily, quietly, cheerfully, without brawling, contending, ſourneſs. The latter, ſubmiſſion to his reproofs, is alſo plainly required in theſe words, *As the church is ſubject to* Chriſt, *ſo muſt the wives to their own huſbands in every thing.* Now, bearing his reproofs, is doubtleſs a neceſſary part of the church's ſubjection to Chriſt: of conſequence it is a neceſſary part of the wife's ſubjection to her huſband.

APPLICATION.

And firſt, this yields a good inſtruction to young, unmarried people, not to ruſh unadviſedly into this ſtate. A thing of ſo difficult a nature, ſhould not be haſtily undertaken. If they get not firſt their hearts full of grace, and their heads full of wiſdom, they will find their hands full of work, a houſe full of trouble, and a life full of woe. Doſt thou deſire to be married? Unleſs

leſs thou wouldſt meet with gall inſtead of honey, ſee what wiſdom, what patience, what grace fit to govern, or fit to obey, thou findeſt in thyſelf. Get theſe, againſt thou comeſt to uſe them, or marriage, will yield thee ſmall contentment. Vain youths will marry, before they have any power to practiſe, any underſtanding to know their duties. But he that leaps over a broad ditch with a ſhort ſtaff, will fall into the midſt: and he that enters into marriage without great grace, ſhall fall into diſquietude and vexation. Let unmarried people think of this, and be wiſe before pain teaches them wiſdom. Secondly, I adviſe all married perſons to be well acquainted with theſe duties, and to mark their own failings therein. Let the wife know her's, the huſband his, and both the common duties. I deſire they would each obſerve their own, and not each the other's failings. Indeed, it may be feared, many will be the worſe for what has been ſaid, becauſe they heard amiſs. The huſband may, perhaps, ring his wife a peal concerning her duty, and tell her, how her faults were ript up; and yet never conſider his own. The wife may tell him of his faults, when ſhe has little or nothing to ſay of herſelf. Thus both will be worſe, while they ſeek to upbraid each other, and not each to amend one. Unwiſe man! Unwiſe woman! Why haſt thou not the greateſt care

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to ſave thy own ſoul? Couldſt thou mark what was good for another's diſeaſe, and not what was good for thy own? Brethren, ſiſters, let this be altered in us. If thou be an huſband, have more care to know that, for which thy own ſoul muſt anſwer, than what lies to the account of another: ſo thou that are a wife. And woe to that man or woman, who ſees not more failings in him or herſelf than in the yoke-fellow. If thy heart were right, thy own ſins would be more grievous, and thy yoke-fellow's leſs. Learn, therefore, to paſs by their failings more eaſily, and be more cenſorious towards thy own. Learn to judge thyſelf. He never yet learned to work well at any work, that would caſt his eyes more upon his neighbour's fingers than upon his own. But, oh! how common is this? Every man would be a good huſband, if his wife were not ſo bad! and ſhe would be a good wife, if her huſband were tolerable. All the accuſations, all the judgings are darted at each other: but what folly is this? Idle man or woman, it is not the requiring duty from another, but the performing what belongs to thyſelf, that will make thee a Chriſtian; that will comfort thee in temptation, rejoice thee in death, and ſtand for thee in judgment. In a word, know thy duty, mark thy own failings, and thou will not quarrel with thy yoke-fellow. There is no better means of peace

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than for every one to learn his own work, and labour to mend his own faults. Have you, then, both been to blame? Repent both, and ſtrain not courteſy which ſhall begin. Haſt thou been a fooliſh, paſſionate, or an unkind huſband, not regarding thy wife's good? Cry not "She has been thus and thus;" but repent of thy own ſin; ſeriouſly confeſs it to God; beſeech him to make thee a better huſband, that ſhe may be a better wife. Haſt thou been a brawling, diſobedient, or diſcontented wife? Aſk thy heart before God, and diſſemble not. If ſo, clamour not againſt thy huſband, exclaim not againſt his paſſion or unkindneſs; but condemn thyſelf, and call upon God to make thee reverence and obey thy huſband, as a commander under him: intreat him to make thee a better wife, that he may be a better huſband. Let each mend one, I mean himſelf, and contention will ceaſe. Pray each for yourſelf firſt, then for the other: labour to ſee wherein you yourſelf have offended; and be not ſkilful to caſt the fault upon another, but to caſt it out of yourſelf: ſo ſhall your loves be ſure, your lives comfortable, your deaths happy, and your memories bleſſed for ever! Before I conclude, it may not be improper to ſum up the duty of married perſons, as parents, and as maſters. Their duty as parents reſpects either the temporal or the ſpiritual good of their chil-

dren. With regard to the former, you owe them protection, and provision of neceſſaries, according to that rank and degree wherein the wiſdom of God has placed you. You are carefully to protect your children from all the evils and dangers to which infancy, childhood, and youth are expoſed. You are alſo to nouriſh and ſuſtain them; not only to provide for them for the preſent, but to take care for their future ſubſiſtence. If you have not a patrimony to leave them, it behoves you to leave them an art or a calling, whereby, through diligence, with the bleſſing of God, they may procure food convenient for them. In the choice of this calling, you ſhould chiefly have an eye to their general Chriſtian calling, and conſider not ſo much what will conduce moſt to their temporal profit or honour, as what will moſt effectually advance their ſpiritual and eternal intereſt. This is a weighty point: it were well if all parents would deeply lay it to heart. It ſhould next be conſidered, whether the calling propoſed be ſuitable to their genius and inclination; which are to be conſulted on this head, only not as much as their eternal welfare. With regard to their ſpiritual good, your firſt labour of love is, to preſent them to God in baptiſm. You are then to inure them to good, to inſtruct and admoniſh them, to educate them in the knowledge and fear of God, to ſeaſon their minds

minds, as early as poſſible, with the fundamental truths of religion, and, in ſuch a manner as is beſt ſuited to their capacity, to train them up in all holineſs. Every inſtruction ſhould be ſeconded by example. Let them continually ſee as well as hear, how they ought to walk acceptably, and to pleaſe God. Be peculiarly careful to ſet before your children the copies and patterns of the virtues which you teach: and let them neither ſee nor hear any thing from you, which you would not deſire to have copied by them. Even an Heathen, and none of the moſt virtuous, could ſay,

Maxima debetur pueris reverentia.

We ought to reverence and ſtand in awe of children, that nothing may be ſpoken or done in their ſight, which may taint their tender minds. They are prone to imitate any; but more eſpecially thoſe who are ſo near related to them; which undoubtedly they will be moſt ready to do, when example ſtrikes in with their natural propenſity to evil. If neither good examples nor inſtructions will prevail, then correction becomes a duty: and this ſhould firſt be given in words, before you proceed to ſeverer methods; yet not in railing, or foul or bitter language, but in calm and ſober reproof. If that fail too, then uſe the rod: but, whenever this correction is given, let it be with all the ex-

preſſions of love and concern, which the nature of the thing will admit. Let it be timely, before ill habits are contracted, at leaſt, before they have time to take root; and let it be moderate, not exceeding the quality of the fault, or the tenderneſs of the child. Immoderate or ill-natured and paſſionate correction, is ſo far from profiting children, that it very frequently frets and ſharpens their ſpirits, and makes them more ſtubborn and untractable. If they are of a ſoft temper, it frights and diſpirits them; this is alſo the natural effect of a ſour, harſh, unkind behaviour: hence thoſe ſolemn cautions of the apoſtle, *fathers, provoke not your children to wrath,* Eph. vi. 4. avoid whatever tends thereto. Uſe no demeanor, no actions or words, or way of ſpeaking, which has ſuch a tendency; and again, *fathers provoke not your children to anger, leſt they be diſcouraged,* Col. iii. 21. It is a different word from that uſed in the former text, do not purpoſely fret or teaſe them; leſt you ſhould diſhearten them too much, leſt you ſhould deſtroy their courage and vigour of mind, and make them of a faint, fearful, daſtardly ſpirit. The direction doubtleſs belongs to both the parents, but is more immediately addreſt to *fathers*, as they are generally of rougher and harſher ſpirits than the mothers, and not ſo much reſtrained by natural fondneſs. Laſtly, correction muſt not

not be given in anger; if it be, it will loſe its effect on the child, who will think he is corrected not becauſe he has done a fault, but becauſe the parent is angry. Theſe directions chiefly relate to young children; but even after they are grown up, you are ſtill engaged to watch over their ſouls, to obſerve how they practiſe the precepts which have been inculcated upon them from time to time, and to exhort, encourage, and reprove them accordingly; you are alſo to bleſs them firſt by your prayers. Parents are under a peculiar obligation, by daily and earneſt prayer to commend their children to God's protection and bleſſing. You are, ſecondly, to bleſs them by your piety; ſee that you be ſuch perſons in all holineſs of converſation, that from you the bleſſing of God may deſcend upon your poſterity. As maſters, you are to be juſt to your ſervants, whether apprentices, journeymen, or houſehold ſervants, in faithfully and exactly performing the conditions on which they engaged to ſerve you; particularly with regard to food, and the other neceſſaries or conveniencies of life. You are to admoniſh and reprove them for their faults, more eſpecially faults againſt God; but let this be done with all tenderneſs and mildneſs, *forbearing* not only bitter and opprobrious language, but even *threatening, knowing that your maſter is in Heaven, and*

that there is no reſpect of perſons with him. You are to ſet a good example to your ſervants, otherwiſe reproving will be but loſt labour. It is your duty to provide them with all means of neceſſary inſtruction, and to allow them ſufficient time to worſhip God in private as well as in public. You are to beware that you give them only reaſonable and moderate commands, that you do not make their ſervice toilſome to them, by laying on them greater burdens than they can bear, or greater than you would impoſe, or they would bear, if they were not of the houſehold of faith. You are to encourage them in well doing, by uſing them with that kindneſs which their faithfulneſs, diligence, and piety deſerve: in all your dealings with them remembering, you are to give an account to *your maſter* of the uſage of your meaneſt ſervant.

Vol. IV. of the Works, p. 204.

CHILDREN.

Children, ſays the apoſtle, writing to the *Epheſians*, chap. vi. ver. 1. *obey your parents in the* Lord; to which he adds, *honour thy father and mother, which is the firſt commandment with promiſe*, (with a particular promiſe annexed; for the promiſe annexed to the ſecond commandment does not belong to the keeping that commandment in particu-

lar, but the whole law) *that it may be well with thee, and thou mayſt live long upon the earth*; and this promiſe is by no means to be confined to the time of the Jewiſh diſpenſation. On the contrary, there are not wanting many inſtances, even in later times, of perſons eminently dutiful to their parents, who have been rewarded with eminent health and proſperity; though ſtill it is acknowledged, that this promiſe, as moſt others, may be underſtood under the Chriſtian diſpenſation, in a ſpiritual and more exalted ſenſe. But how are children to *honour their fathers and mothers?* Firſt, by reverencing them; this is an unqueſtionable duty, manifeſtly contained in the very term *honour*; and this inward reverence is to appear in the whole outward behaviour. It is to be expreſſed both in their ſpeeches and geſtures, in their words and actions. Their ſpeech ſhould always teſtify *honour*, giving them the moſt reſpectful titles which their condition will bear. Likewiſe (unleſs on ſome peculiar occaſions) your words before them ſhould be few; for talkativeneſs before any perſon, has the appearance of diſreſpect. You ſhould alſo carry yourſelf with all lowlineſs and modeſty, while in the preſence of your parents; ſo that your whole carriage may be the natural expreſſion of the reſpect lodged in your hearts. This reverence is not to be withheld on account of either

their ſuppoſed or real infirmities; for be the faults of the parents ever ſo great, this gives the children no authority to deſpiſe them; ſeeing whatever their tempers or behaviour be, they are your parents ſtill; neither are you to take any ſtep which might cauſe others to deſpiſe them. You cannot, therefore, mention their faults to others, without bringing guilt upon your own ſoul; you cannot mention behind their back and be guiltleſs. It is your part to conceal all their faults and infirmities to the utmoſt of your power. Be not like *Ham*, who betrayed his father's nakedneſs, and was curſed of God to his lateſt poſterity. Rather imitate the piety of *Japhet* and *Shem*; cover, with all care, whatever you diſapprove of in a parent. Hide it from every one elſe, and, if it were poſſible, even from yourſelf. A ſecond duty which children owe to their parents is love; we are to bear them a deep, real kindneſs, an earneſt, tender good-will, heartily deſiring all manner of good to them, and abhorring to ſpeak or do any thing which might give them uneaſineſs: this will appear no more than common gratitude, if we remember what our parents have done for us.

That they were the inſtruments not only of bringing us into the world, but alſo of ſuſtaining us after; and certainly, they that weigh the cares and fears which attend the bringing

bringing up of a child, will judge the love of the child to be but a moderate return for them; this love is to be expreſt ſeveral ways. Firſt, in all kindneſs of behaviour, carrying ourſelves not barely with awe and reſpect, but with tenderneſs and affection; it is to be expreſt, ſecondly, in praying for them. The debt which a child owes a parent, is ſo inconceivably great, that he can never hope fully to diſcharge it himſelf. He is therefore to ſeek the aſſiſtance of God, and continually to beg of him, that has all power in Heaven and earth, to return whatever good his parents have done him, ſeven fold into their own boſom. A third duty which children owe to their parents is obedience; as this is plainly implied in the fifth commandment, ſo it is expreſſly enjoined by the apoſtle: *children obey your parents in the* Lord, Eph. vi. 1. and again, *children obey your parents in all things, for this is well-pleaſing to the* Lord, Col. iii. 20. we owe them obedience *in all things*, unleſs where their commands are contrary to the commands of God. In every thing of an indifferent nature, whatever they enjoin, we are to do. The caſe is the ſame with regard to the authority of parents over their children, as with regard to huſbands over their wives. The will of your parent is a law to you; as ſoon as it is ſignified to you, you are to comply with it immediately, not

for wrath, not only to avoid this, but alſo for conſcience ſake. Such is the will of God concerning you; ſo high is the authority which he hath entruſted them with. And yet we are to obey them only *in the* Lord, only ſo far as conſiſts with his authority over us; therefore, if any of their commands are contrary to the commands of God, in that caſe our duty to God muſt be preferred. If, therefore, any parent ſhould be ſo wicked as to require his child to ſteal, to lie, or to do any thing unlawful, the child offends not againſt him, though he diſobeys that command. Nay, he muſt diſobey; otherwiſe he offends againſt an higher duty, even that which every child of man owes to his father which is in Heaven. Yet when it is neceſſary to refuſe obedience, it ſhould be done in as modeſt and reſpectful a manner, that it may plainly appear not ſtubborneſs, but conſcience is the ground of that refuſal. Let this appear likewiſe, by your ready and chearful compliance with all their lawful commands, as well knowing, that wherever the command of a parent is not contrary to any command of God, there the child is bound in conſcience to obey, whether in a weightier or lighter matter. Nothing, therefore, but the unlawfulneſs of their command can excuſe the diſobedience of our parents. If any inſtance of diſobedience is more inexcuſable than others, it is the

the marrying againſt, or even without their conſent. Indeed parents have ſo peculiar a right to their children, that to give themſelves away without their allowance, is not only an high act of diſobedience, but of flagrant injuſtice; and hence we ſee, that among God's antient people, if a young woman had even *made a vow*, ſhe was not ſuffered to perform it without the conſent of the parent, *Numb.* xxx. 5. Indeed children ought to have a negative voice, and not to be compelled to marry without their own conſent; but if they marry without the conſent of their parents, let them expect no bleſſing of God. A fourth duty which children owe to their parents, is the aſſiſting them in their wants, of what kind ſoever they be, whether ſickneſs or weakneſs of body, decay of underſtanding, or lowneſs of eſtate. In all theſe the child is bound to aſſiſt them according to his ability; for the two former, weakneſs of body and infirmity of mind, none can doubt of the duty, when they remember how every child did, in his infancy, receive the ſame benefits from his parents. The child had then no ſtrength to ſupport, no underſtanding to guide itſelf; but the care of the parent ſupplied both theſe, and therefore in common gratitude, when either of theſe becomes the parent's caſe, the child is to perform the ſame office again. Likewiſe, as to the relieving their

poverty, it is but juſt to ſuſtain thy parent, who formerly ſuſtained thee; and that this is alſo implied in *honouring our father and mother*, our Lord himſelf teaches. For when he accuſes the Phariſees of *rejecting the commandment of* God, *that they might cleave their own traditions*, he inſtances in this particular concerning the relieving of parents. Hence it is manifeſt, this is a part of the duty which is enjoined in the fifth commandment; and ſuch a duty it is, that no pretence whatever can releaſe us from the performance of it. No fault of the parent can acquit a child of this duty; for as St. *Peter* tells ſervants, that they muſt *be ſubject* out of conſcience towards God, not only to *good and gentle* maſters, *but alſo to the froward*: ſo certainly it concerns children to perform every inſtance of filial duty, not only to kind and virtuous parents, but to the harſheſt and wickedeſt. For though gratitude to a kind and tender parent be a forcible motive to make a child pay his duty, yet that is not the principal, and much leſs the only ground of it. This is laid in the authority of God, who commands us to honour our parents; and, therefore, were we to ſuppoſe a parent to have been ſo unnatural, as never to have done any thing to oblige a child, yet, notwithſtanding this, the commandment of God would remain in its full force: and what is preſcribed therein we are bound

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to perform, whether the tie of gratitude be added or no.

Vol. IV. of the Works, p. 218.

SERVANTS.

St. *Paul* confirms his directions to *maſters* by that conſideration, that they alſo *have a maſter in heaven, and there is no reſpect of perſons with him.* He regards no man's outward condition: the poor and the rich are the ſame to him, and the ſervant as his maſter. And the Apoſtle, it ſeems, had learned of him, to be *without reſpect of perſons:* for he has the ſame care for ſervants as for their maſters, and is as large in his advices to them; nay, much more ſo; probably conſidering, that they had fewer advantages of education, and fewer opportunities of inſtruction. He is therefore remarkably particular in his directions to theſe, which are given at large in the epiſtle to the *Epheſians*, and to the *Coloſſians*. He gives them farther directions in the firſt epiſtle to Timothy, and again in the epiſtle to *Titus*. If we add hereto the advices given them by St. *Peter*, we ſhall have a full account of the duties of Chriſtian ſervants. The great duty required of ſervants is, *ſubjection* and *obedience* to their maſters. So, St. *Peter*, (1 Peter, ii. 18.) *Servants be ſubject to your maſters.* St. *Paul exhorts ſervants to be ſub-*

ject to their own maſters: and again, both to the *Epheſians* and *Coloſſians*, (Eph. vi. 5. Col. iii. 22.) *Servants, obey your maſter after the fleſh.* Allowing that theſe are your maſters only in a qualified ſenſe, and only during this ſtate of fleſh and blood; allowing you have but one proper, abſolute maſter, to whom you owe unlimited ſubjection: yet, to theſe alſo, as being inveſted with a part of his power, you owe a limited obedience and ſubjection. Indeed, this obedience varies according to the various kinds of ſervice wherein ſervants are connected with their maſters. The ſorts of ſervants moſt common among us are, *labourers*, or workmen, with whom we agree by the day, to do ſuch work at ſuch a price, and who accordingly *ſerve* us during that time. *Journeymen*, whom we agree with for a longer ſpace, to aſſiſt us in our calling, on ſuch conditions. *Houſehold ſervants*, who uſually contract by the year, to perform, on the conſiderations ſpecified, either ſome particular branch of houſehold work, or (if there be only one ſervant) all manner of work whatever, from time to time, is needful to be done in the family. *Apprentices*, who are engaged for ſeveral years, chiefly to ſerve their maſters in their particular trade or calling. Now, how far are all, or any of theſe obliged, in conſcience, to *obey and be ſubject to their own maſters?* The Apoſtle anſwers, during the time agreed, *obey your maſter after the fleſh in*

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all things; that is, in all things ſpecified in that agreement which was made when you entered into his ſervice. So, a *labourer* or *workman* is, during his ſhort ſervice, to follow the direction of him that hired him. A *journeyman* is to do the ſame, with regard to that work which he agreed to perform. *Domeſtic ſervants* (to whom particularly St. *Peter* ſpeaks) are obliged to obey their maſter or miſtreſs, either in one branch of buſineſs, if they contracted for this, or otherways, with reſpect to the whole work of the houſe; doing every thing at ſuch times, and in ſuch manner, as is appointed by their ſuperior. And an *apprentice* is to obey, according to the terms of his indenture, wherein it is uſually agreed, by his parents or friends, in what kind of ſervice he ſhall be employed, according to the direction of his maſter. To ſum up this, the firſt part of a ſervant's obedience is, to forbear doing things of his own head, without, or againſt the conſent of his maſter: the reaſon whereof is plain. During the time of his ſervice, he is not his own; neither ought the things he does to be for himſelf. Both his perſon and his actions are all his maſter's; and the will of his maſter is his rule. In particular, ſervants may not go whither they will, but only where they are ordered, or at leaſt, permitted to go. They ought not to do their own buſineſs. When *Jacob* was *Laban's* ſervant, though

though he had flocks of his own, yet he fed his maſter's flocks, and committed his own to his ſons, Gen. xxx. 35. 36. They are not to do what buſineſs they pleaſe themſelves, but what is allotted them by their maſter. They ought not to marry, while the time of their ſervice laſts, without the conſent of their maſter. They may not, before their covenanted time expires, go away from their maſter. The ſecond part of a ſervant's obedience is, to do whatever his maſter commands: to *look to the hand of his maſter*, (as David ſpeaks) ready to execute any thing he would have done. He is alſo to obey, by hearkening to his inſtructions, not only in matters of his ſecular calling, but likewiſe in the things of God, in whatever concerns his Chriſtian calling. The manner wherein this obedience is to be performed, is largely declared by both the Apoſtles. *Obey your maſters*, ſaith St. *Paul*, *with fear and trembling*. This indeed is not to be taken literally: it is a proverbial expreſſion, denoting the utmoſt care, watchfulneſs, and diligence. Do it *fearing* God, from a principle of loving fear, a fear of offending your maſter who is in heaven. Be ſubject to your maſters with all fear, ſaith St. *Peter*, with earneſt, tender reverence; with a conſtant fear, either of injuring, grieving, or diſpleaſing them, by any part of your behaviour. So proper is this fear of his maſter, that

that a want of it is a denial of his maſter's place and power. This God intimates in that expoſtulation, (*Mal.* i. 6.) *If I be a maſter, where is my fear?* That is, you plainly ſhew you do not account me your maſter, becauſe there is no fear of me in your heart. But wherever it is, it will draw ſervants on to perform all duty: and the more it abounds, the more deſire and endeavour will there be to do all things well. An eſpecial means to create and preſerve this fear is, a due conſideration of the ground of their maſter's place and power; which is the appointment of God. God has placed them in his ſtead, and in part has given them his power. They are the deputies and miniſters of God; and therefore, in ſcripture, the title *Lord* is, after a peculiar manner, given them. There can therefore be no excuſe for deſpiſing them, though they ſhould be poor, mean, weak, or aged. The pooreſt and weakeſt have the ſame place and authority, which the richeſt and ſtrongeſt have. All bear the image of God; therefore, to deſpiſe them ſhews, that you regard not God's image at all. This fear may be ſhewn either in ſpeech or behaviour: in the former, by ſparing to ſpeak in the preſence of their maſter, without ſome neceſſary cauſe: by forbearing to reply, when they obſerve their maſters unwilling they ſhould ſpeak any more: by attending to what their maſters ſpeak; ſhewing ſuch a reſpect

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to them as *Samuel* did to God, when he ſaid, *ſpeak, for thy ſervant heareth.* When they have juſt occaſion to ſpeak, this fear may be ſhewn, by giving proper titles to their maſters, by not talking more than occaſion requires, by ſpeaking in a meek and humble manner, by chooſing a fit ſeaſon, both when he is at leiſure to hear, and when his mind is calm, not troubled with any paſſion, and, laſtly, by giving a preſent and ready anſwer to whatever their maſter ſays to them. Servants ſhould ſhew a due fear of their maſters in their behaviour, by ſuch dutiful and ſubmiſſive obedience as becomes their ſex and place, according to the cuſtom of the country and place where they are, when they have occaſion to come to them, to go from them, or to receive any charge of them; by *ſtanding* in his maſter's preſence; by uncovering their heads before him; and ſobriety and modeſty both in countenance and in the whole carriage: and from the ſame principle you ſhould endeavour *to pleaſe them well in all things*, *Tit.* ii. 9. Do every thing in the moſt obliging manner. If it be poſſible, pleaſe them in every thing; ſtudy to give them ſatisfaction in whatever you do; do it in the way which they like beſt: labour that your whole ſervice, your whole behaviour may be acceptable to them, and do all this *with good will*, Eph. vi. 7. with cordial benevolence, with love to them, ſpringing

ſpringing from love to God; with an earneſt deſire to make their lives as eaſy and happy and comfortable as you can. Yet all this time, beware that you do not act as *men pleaſers*, as having no farther deſign than to pleaſe men, to gain their approbation or eſteem, to be well thought of and well ſpoken of; or to acquire any temporal advantage which may reſult from their favour or good will. Serve *not with eye ſervice*, (a certain conſequence of ſerving as men pleaſers) but to do it juſt the ſame in the abſence of your maſter, as you do when under his eye. Let his abſence or preſence make no difference in your induſtry and activity. You may examine yourſelf by this rule, there is no ſurer guard againſt ſelf-deceit: do I labour in the very ſame manner at other times, as when my maſter is looking on? If I do not, I am no better than a *man pleaſer*, I am a vile eye-ſervant in the ſight of God. An infallible way of avoiding this, is to obey them with *ſingleſs of heart*, that is, without any temporal motive, with a ſingle eye, with the one view of pleaſing God. The apoſtle inſiſts upon this over and over, and that in the ſtrongeſt manner: *obey your maſters in the ſingleneſs of your heart as unto* Chriſt, *not with eye-ſervice, but as the ſervants of* Chriſt, *doing ſervice unto the* Lord, *not unto man*; and again, *ſervants obey your maſters in all things, with a ſingleneſs of heart*;

heart; and whatever ye do, do it as unto the Lord, *not unto men. For* in whatſoever you do with a ſingle eye, *ye ſerve the* Lord, Chriſt. Whatſoever is thus done to any earthly maſter, he accounts done unto himſelf; and for all this he will ſay to you in that day, *well done, good and faithful ſervants, inaſmuch as you have done it to one of theſe,* for my ſake, *ye have done it unto me.* Therefore in all things which ye do for your maſters, conſider yourſelves as *doing the will of* God; the will of your maſter is the will of God to you; his voice is, as it were, the voice of God; his work is to you the work of God, whom you obey in obeying him. But in all this, there is one reſtriction to be obſerved; maſters, as well as parents, are to be obeyed only *in the* Lord; only ſo far as their commands are not contrary to the commands of God. If ever this ſhould be the caſe, you cannot obey them; you muſt obey God rather than man. You muſt humbly and reſpectfully declare, that in all things elſe you are ready to obey; but this you apprehend to be contrary to the plain word of God, and therefore you dare not do it; neither may you reſtrain from obeying a plain command of God, becauſe your maſter forbids you ſo to do. You muſt, at ſome times, (if not ſo often as you otherwiſe would) hear the word of God, join in public prayer, attend the table of the Lord, and

and call upon him in private. And if any maſter violently hinder you from ſo doing, you ſhould, at all hazards, quit his ſervice as ſoon as poſſible. Let no gain, no temporal conſideration whatever, induce you to continue therein; for *what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?* But *whatſoever ye do*, that is not contrary to the commands of God, *do it heartily from your ſoul*, from the bottom of your heart. This naturally reſults from the *doing it, as unto the Lord* and is therefore twice mentioned in the ſame ſentence with it. Whatſoever you do, do it with your might, do it as quick as you can, and as well as you can; do it at leaſt as well as you would do, if it were for yourſelf. If you are hired by the day, do as much work in each day as you can; the cuſtom of the trade is nothing to you, nor the example of thoſe that work with you. Do as much to day, as you can do without hurting yourſelf, or diſabling you from doing the ſame to-morrow; and juſt as much as you would if it were your own work, or if you were paid by the piece. Do the ſame thing if you are houſehold ſervants, putting forth all your ſtrength, ridding away all the buſineſs you can, and uſing therein all the underſtanding which God has given you, in order to do every thing in the moſt excellent manner, whereof you are capable. Theſe general directions all ſervants

vants are to obſerve, of conſcience toward God, and that whether their maſters be good or bad, heathens, (in fact if not in name) or Chriſtians; for the character of the maſter, while he is ſuch, does not vacate the duty of the ſervant. Suppoſe they are mere heathens, men that neither love nor fear, nor ſerve God (a very poſſible caſe in what we call a Chriſtian country) ſtill *let as many ſervants as are under the yoke* (for the ſervice of theſe is a *yoke* indeed) *count their own maſters worthy of all honour*. Though they are unbelieving and unholy, yet in conſideration of the place which God has aſſigned them, for his ſake, and in obedience to his appointment, *count them worthy of all* the *honour* above deſcribed. Pay them all the reverence in your heart, and ſhew them all that outward reſpect both in word and action, *that the name of* God *and his doctrine be not blaſphemed* by thoſe ungodly men, who would not fail to lay the blame on your neglect, on the religion which you profeſs. On the other hand, *as many as have faithful maſters*, real believers in Chriſt, let not this adminiſter any pretence for leſs exactneſs in this duty. *Let them not deſpiſe them becauſe they are brethren*; let them not, on this account, abate any thing of the inward reverence they owe, or of their outward reſpect and obedience; *but rather do them ſervice*, obſerve the preceding directions with regard

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to them more earneſtly and exactly, *becauſe they are faithful and beloved, partakers of the beneſit*; enjoying the ſame communion with God on earth, and looking for the ſame inheritance in Heaven. But beſides theſe general ones, there are ſeveral particular directions given by the apoſtle to all Chriſtian ſervants, as, *be honeſt, not purloining*, Tit. ii. 10. not *ſecreting*, or privately *keeping back* any thing for yourſelf: not taking, uſing, diſpoſing, or giving away the leaſt thing belonging to thy maſter without his leave, without his knowledge and conſent firſt aſked and obtained. To do otherwiſe is no better than plain theft, and cuts off all the pretenſions to honeſty. Equally diſhoneſt it is to hurt or waſte any thing, or to let it be loſt through their careleſneſs or negligence. Whatever, therefore, your fellow-ſervants do, keep yourſelf pure; and let not the cuſtom of the world, but the word of God be the rule of all your actions. Secondly, *be true*, not barely tell no wilful lie, either to your maſter or your fellow-ſervants, but *let all your converſation be in ſimplicity and godly ſincerity*. Even if you are overtaken in a fault, uſe no deceit, no equivocating or prevaricating to hide it, or to excuſe either yourſelf or any of your fellow-ſervants, or prevent anger that may enſue. Herein alſo, St. *Peter* obſerves, Chriſt *left you an example, that you might tread in his ſteps: be* not only

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did, committed *no ſin, but there was no guile found in his mouth.* Let there be none found in yours; in ſpite of all temptations to the contrary, *ſpeak the truth from your heart*, and whatever inconveniencies ſpring herefrom, God will turn them all into bleſſings. Thirdly, *be faithful*, as St. *Paul* expreſſes it, *ſhew all good felicity*, Tit. ii. 10. This is good, beautiful, honourable in all men; it ennobles the loweſt ſtation, and can make it to ſhine in the eyes of God and man. Be faithful with regard to your maſter's goods; preſerving, yea, and increaſing them to the utmoſt of your power. Whatever is committed to your truſt, whether within doors or without, ſo carefully preſerve, that it be not loſt, ſpoiled, or impaired under your hands. If you ſee any damage done to your maſter's goods, redreſs it, if you can; if you cannot, immediately make it known to your maſter, that he may find means of redreſſing it; and not only preſerve, but do all that in you lies to increaſe your maſter's goods. The talents which were committed to the faithful ſervants, were, by their induſtry, increaſed to as many more: ſo that it is not ſufficient not to leſſen the ſubſtances of your maſter, but you ſhould labour to better it. Study his intereſt as you would your own, and promote it by all poſſible means. Regard not your pleaſure, your eaſe, nor any thing but your conſcience, in com-

compariſon of it. Be faithful with regard to his reputation; conceal his faults and infirmities as far as poſſible. Some of thoſe you can hardly avoid obſerving, being continually under his roof; but whatever you obſerve of this kind, keep it in your own breaſt. Let it go no farther; reveal it not to ſtrangers, nor even to your fellow-ſervants. Never make his ſuppoſed or real failings the ſubject of your diſcourſe. Beware you do not wound him behind his back, nor ſuffer others to do it in your preſence. Endure no tatling or tale-bearing concerning him in the family, but prevent or ſtop it with all diligence, whenever you can do it conſiſtently with truth, and ſo far as you can defend him; and in every point be juſt as tender of his character as of your own. To this head may be referred faithfulneſs in keeping the ſecrets of your maſter; many of theſe you cannot but know, by reaſon of the cloſe connexion which is between you, your continually abiding together ſo nearly, and the employments he has for you. All theſe, therefore, you are carefully to conceal, provided they tend not to the diſhonour of God, or to the danger of the church, or common-wealth, or indeed of any private perſon; for *Jonathan* is commended for diſcovering the miſchief which *Saul* had ſecretly intended againſt *David*, 1. Sam. xx. 12. Be faithful with

regard to his ſoul, with all plainneſs which your ſtation allows, and yet with all reſpect and humility *rebuke, and ſuffer not ſin upon him.* Fourthly, *be patient*; in your patience *poſſeſſing your ſouls*, ſteadily follow the preceding directions, and *be* thus *ſubject, not only to the good and gentle* maſters, but alſo to the froward: to thoſe who are neither good nor gentle, who have neither religion nor good-nature, that it may appear you do your *ſervice unto the Lord, and not unto men.* But it may be proper in the mean time to obſerve, that the ſtate of *Engliſh* ſervants is widly different from the ſtate of thoſe to whom St. *Paul* and St. *Peter* wrote; many of thoſe, perhaps the greater part were ſlaves, who, by the miſerable conſtitution of their country, were the abſolute property of their maſter, as much as were his ſheep and exen. Therefore it was not in their power to leave or change their maſter, but they were conſtrained to ſtay with them till death; conſequently thoſe directions were peculiarly neceſſary for thoſe who were in ſuch a ſituation. *This is thank-worthy, if a man for conſcience toward God, endure grief, ſuffering wrongfully; for what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently, this is acceptable with* God, 1. Pet. 19. 20. But to thoſe who are born under a happier conſtitution, undoubtedly the firſt advice ſhould be, *if thou mayeſt be free*, from a froward,

ward, ill-natured man, then uſe it rather. Do not bind yourſelf at all, if you can honeſtly avoid it, (as you generally may) to any who you have reaſon to believe is an unjuſt or an unmerciful man. And if you are bound to ſuch an one already, yet, if you ſhould *ſuffer wrongfully* from him, *if you do well*, and ſuffer notwithſtanding, it is by no means your duty to endure it; rather it is your duty to appeal to the magiſtrate, *who is the miniſter of* God *to thee for good*, and to deſire of him ſuch a remedy as the laws of your country allow. In this manner *commit yourſelf* and your cauſe *to him that judgeth righteouſly:* but even in this caſe, till you are free from the unrighteous man, remember the example Chriſt has left; who when he was reviled, reviled not; when he ſuffered, he threatened not. How much more ſhould you *tread in* theſe *his ſteps*, with regard to things of ſmaller moment; with regard to thoſe inconſiderable inſtances either of injuſtice or unkindneſs, which are to be expected almoſt in every family, and for which even our laws provide no remedy? Here undoubtedly you are called to ſuffer; and ſee that you do ſo with all meekneſs and gentleneſs. Not only *when* you *are reviled, revile not again*, but *anſwer not again*, Tit. ii. 10. Open not your mouth, unleſs ſilence might have the appearance of ſullenneſs or diſreſpect; and then do it in as few words

as the matter will bear, and with all the ſoftneſs you are maſter of. Before he cloſes the ſubject, St. *Paul* does not fail to remind you what great encouragement you have to perſevere in all theſe duties of your ſtation, whatever difficulties you meet with therein. For hereby you *may adorn the goſpel of* God *Our Saviour in all things*. So ſtrong an expreſſion is ſcarce to be found in all the writings of the Apoſtle; when he ſpeaks to perſons of the higheſt rank, as he here uſes to men of low degree. You therefore are peculiarly called of God to be an honour to your profeſſion of Chriſtians; to ſhew what manner of men they are who *ſerve the* Lord Chriſt: ſee then that you in particular walk *circumſpectly*, accurately, exactly, that either your unbelieving maſters *may be won* by your converſation, or, at leaſt, believers confirmed and comforted. Still farther encouragement you have in *knowing that of the* Lord *ye ſhall receive the reward of the inheritance*; that inheritance reſerved for you in heaven, which is of infinitely greater value than any which your maſter now enjoys, or any which you can receive on earth. You know that the day is coming when your common maſter will deſcend in the clouds of heaven; and you are aſſured, in that day, *whatſoever good thing a man* hath *done*, while he was *ſerving* God *in his generation, the ſame ſhall he receive from the* Lord, *whether he be bond or free*;

free; *the ſame*, that is, a reward proportionable thereto, in an additional degree of glory: therefore let nothing be wanting now. *Work your work betimes, and in his time he will give you your reward.* Now be honeſt, be true, be faithful, be patient. Now *obey your maſters with fear*, yea, *with fear and trembling.* Do them ſervice *with ſingleneſs of heart, with good will, with your* whole *ſoul.* Do this for the honour of the Goſpel, for the glory of God your Saviour, for the preſent good of your own ſoul, and for the increaſe of your eternal inheritance.

Vol. IV. of the Works, p. 224.

HUMILITY.

The higheſt and moſt profitable leſſon is the true knowledge of ourſelves. It is great wiſdom to eſteem ourſelves nothing, and to think always well and highly of others. If thou ſhouldſt ſee another openly ſin, yet oughteſt thou not to eſteem thyſelf better than him. We are all frail; but, remember, none more frail than thyſelf.

Vol. VII. of the Works, p. 312.

PRIDE.

It hurts thee not, if thou thinkeſt thyſelf worſe than all men: but it hurts thee much, to prefer thyſelf before any one man. The

humble enjoy continual peace; but in the heart of the proud is envy and frequent indignation.

Vol. VII. of the Works, p. 316.

ADVERSITY.

It is good that we have ſometimes troubles and croſſes; for they often make a man enter into himſelf, and conſider that he ought not to place his truſt in any worldly thing. It is good that we be ſometimes contradicted, and that men think ill of us; and this, although we do, and intend well: for then we more diligently ſeek God for our inward witneſs, when outwardly we are contemned by men.

Vol. VII. of the Works, p. 321.

CHARITY.

The outward work, without charity, profiteth nothing; but whatſoever is done out of charity, be it never ſo little and contemptible in the ſight of the world, is wholly fruitful: for God weigheth more with how much love one worketh, than how much he doth. He doth much that loveth much; he doth much that doth a thing well.

Vol. VII. of the Works, p. 326.

SILENCE

SILENCE AND SOLITUDE.

In ſilence and in ſtillneſs a religious ſoul profiteth, and learneth the hidden truths of holy ſcripture. There ſhe findeth rivers of tears; and may be ſo much the more familiar with her Creator, by how much the farther off ſhe liveth from all worldly tumult.

Vol. VII. of the Works, p. 333.

DEATH.

This life will ſoon be at an end; conſider, therefore, how thy affairs ſtand as to the next. Man is here to-day; to-morrow he is gone. When he is out of ſight, he is ſoon forgotten. Thou ſhouldeſt ſo order thyſelf in all thy thoughts and all thy actions, as if thou wert to die to-day.

Vol. VII. of the Works, p. 337.

SIMPLICITY AND PURITY.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection: ſimplicity tends to God; purity apprehends and taſtes him.

Vol. VII. of the Works, p. 351.

A WORD TO A SABBATH-BREAKER.

On this day, above all, cry aloud, and ſpare not, to the *God who heareth prayer.* This is the day he hath ſet apart for the good of your ſoul, both in this world and that which is to come. Never more diſappoint the deſign of his love, either by *worldly buſineſs* or *idle diverſions.* Let not a little thing keep *you* from the houſe of God, either in the forenoon or afternoon; and ſpend as much as you can of the reſt of the day, either in repeating what you have heard, or in reading the ſcriptures, or in private prayer, or talking of the things of God. Let his love be ever before your eyes. Let his praiſe be ever in *your* mouth. You have lived many years in folly and ſin: now, live one day unto the Lord.

Vol. IX. of the Works, p. 279.

TO A SWEARER.

What words were thoſe thou ſpakeſt but now? Did not God hear? Why, thou didſt pray to God to ſend thee to hell. Thou didſt aſk him to damn thy ſoul. How, art thou in love with damnation? Art thou in haſte to dwell with everlaſting burnings? To be day and night tormented in that flame, without a drop of water to cool thy tongue?

tongue? Doſt thou pray for this? I pray God it may never be either my lot or thine! Alas, my brother! What if God take thee at thy word? What if he ſay, be it even as thou wilt? What, if he give thee thy wiſh, and let thee drop into everlaſting fire, prepared for the Devil and his angels?

Vol. IX. of the Works, p. 283.

TO A DRUNKARD.

Are *you* a man? God made you *a man*; but you make yourſelf a *beaſt*. Wherein does a *man* differ from a *beaſt?* Is it not chiefly in *reaſon* and *underſtanding?* But you throw away what *reaſon* you have. You ſtrip yourſelf of your *underſtanding*. You do all you can to make yourſelf a mere *beaſt:* not a fool, nor a madman only, but a *ſwine*, a poor filthy ſwine. Go and wallow with them in the mire! Go, drink on, till thy nakedneſs be uncovered, and ſhameful ſpewing be on thy glory!

Vol. IX. of the Works, p. 285.

TO AN UNHAPPY WOMAN.

Are you not plunging into miſery in this world as well as in the world to come? What have you brought upon yourſelf already! What infamy! What contempt! How could you now appear among thoſe relations

lations and friends, that were once ſo loved, and ſo loving to you? What pangs have you given them? How do ſome of them ſtill weep for you in ſecret places? And will you not weep for yourſelf, when you ſee nothing before you but want, pain, diſeaſes, death? O, ſpare yourſelf! Have pity upon your body, if not your ſoul. Stop, before you rot above ground and periſh!

Vol. IX. of the Works, p. 292.

TO A SMUGGLER.

The more the king's duties are diminiſhed, the more the taxes muſt be increaſed. And theſe lie upon us all; they are the burden not of ſome, but of all the people in *England*. Therefore every ſmuggler is a *thief general*, who picks the pockets of the king, and all his fellow-ſubjects. He wrongs them all; and above all, the honeſt traders: many of whom he deprives of their maintenance; conſtraining them either not to ſell their goods at all, or to ſell them to no profit. Some of them are tempted hereby, finding they cannot get bread for their families, to turn thieves too: and then *you* are accountable for *their* ſin as well as your own; you bring their blood upon your own head. Calmly conſider this, and you will never more aſk "What harm there is in ſmuggling."

Vol. IX. of the Works, p. 298.

TO

TO A CONDEMNED MALEFACTOR.

Behold the lamb of God, *taking away the ſins of the world!* Taking away thy ſins, even thine, and reconciling thee unto God the Father! Look unto him and be thou ſaved! If thou look unto him by faith, if thou cleave to him with thy whole heart, if thou receive him both to atone, to teach, and to govern thee in all things, thou ſhalt be ſaved, thou art ſaved, both from the guilt, the puniſhment, and all the power of ſin. Thou ſhalt have peace with God, and a peace in thy own ſoul, that paſſeth all underſtanding. Thy ſoul ſhall magnify the Lord, and thy ſpirit rejoice in God the Saviour. The love of God ſhall be ſhed abroad in thy heart, enabling thee to trample ſin under thy feet; and thou wilt then have an hope full of immortality. Thou wilt no longer be afraid to die, but rather long for the hour, having a deſire to depart, and to be with Chriſt.

Vol. IX. of the Works, p. 307.

TO A PROTESTANT.

Be zealous for God; but remember, that *the wrath of man worketh not a righteouſneſs of* God; that angry zeal, though oppoſing ſin, is the ſervant of ſin; that true zeal is only

only the flame of love. Let this be your truly *Proteſtant* zeal, while you abhor every kind and degree of *perſecution*; let your heart burn with love to all mankind, to friends and enemies, neighbours and ſtrangers, to Chriſtians and heathens, Jews, Turks, Papiſts, heretics; to every ſoul which God hath made. *Let* this *your light ſhine before men, that they may glorify your Father which is in Heaven.*

Vol. IX. of the Works, p. 326.

TO A FREEHOLDER.

What are you going to do, to vote for a parliament man? I hope then you have taken no money; for doubtleſs you know the ſtrictneſs of your oath, that you have received no "gift or reward, nor any promiſe "of any on account of your vote" in the enſuing election. Surely you ſtart at *perjury!* At calm, forethought, deliberate, wilful perjury. If you are guilty already, ſtop, go no farther; it is at the peril of your ſoul. Will you ſell your country? Will you ſell your own ſoul? Will you ſell your God, your Saviour? Nay God forbid! Rather caſt down, juſt now, the thirty pieces of ſilver or gold, and ſay, "Sir, I will not "ſell Heaven; neither you nor all the "world is able to pay the purchaſe."

Vol. IX. of the Works, p. 334.

ADVICE

ADVICE TO A SOLDIER.

Death levels all; it mingles in one duſt the gentleman, ſoldier, clown and beggar; it makes all theſe diſtinctions void. When life ends, ſo do they, holy or unholy is the one queſtion then. Lo! the books are opened, that all the dead may be judged according to the things that are written therein! O may thy name be found written in the book of life.

Vol. IX. of the Works, p. 348.

USE OF MONEY.

Gain all you can, without hurting yourſelf or your neighbour, in ſoul or body, by applying hereto with unintermitted diligence, and with all the underſtanding which God has given you. *Save all you can* by cutting off every expence, which ſerves only to indulge fooliſh deſire, to gratify either the deſire of the fleſh, the deſire of the eye, or the pride of life. Waſte nothing, living, or dying, on ſin or folly, whether for yourſelf or your children; and then *give all you can*, or in other words, give all you have to God. Do not ſtint yourſelf, like a Jew rather than a Chriſtian, to this or that proportion. *Render unto* God not a tenth, not a third, not half, but *all that is* God's, be it more or leſs, by employing all on yourſelf,

ſelf, your houſehold, the houſehold of faith, and all mankind, in ſuch a manner, that you may give a good account of your ſtewardſhip, when ye can be no longer ſtewards.

Vol. IV. of the Works, p. 58.

EVIL SPEAKING.

Evil ſpeaking is neither more nor leſs than ſpeaking evil of an abſent perſon: relating evil which was really done or ſaid by one that is not preſent when it is related. Suppoſe, having ſeen a man drunk, or heard him curſe or ſwear, I tell this when he is abſent, it is evil ſpeaking. In our language this is alſo by an extremely proper name termed *back biting*; nor is there any material difference between this and what we uſually ſtile *tale bearing*. If the tale be delivered in a ſoft and quiet manner, (perhaps with expreſſions of good will to the perſon, and of hope, that things may not be quite ſo bad) then we call it *whiſpering*. But in whatever manner it be done, the thing is the ſame, the ſame in ſubſtance if not in circumſtance. Still it is evil ſpeaking; ſtill this command, *ſpeak evil of no man*, is trampled under foot, if we relate to another the fault of a third perſon, when he is not preſent to anſwer for himſelf.

Vol. IV. of the Works, p. 23.

THE END.

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